

THE
VOYAGES AND
Trauailes of Sir *John Mandeuile*
KNIGHT.

WHEREIN IS SET DOWNE THE
Way to the *Holy Land*, and to *Hierusalem*: as also to
the Lands of the great *Cann*, and of *Prester John*, to
Inde, and diuers other Countries: together with
the many and strange *Meruailes* therein.



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VOYAGES

Travailes of Sir John Mandeville
KNIGHT.

WHEREIN IS SET DOWNE THE

Way to the Holy Land, and to Hierusalem: as also to
the ends of the great Canes, and of Treffer Land, to
Inde, and other Countries: together with
the many adventures therein.



Printed by I. Iohnson
in London.

THE PREFACE.

Here beginneth a Short Treatise of Sir John Mandeuile Knight,
(who was borne in England, in the Towne of S. Albone) and
speaketh of the wayes to Hierusalem, to Inde, and to the great
Caane, and also to Prester Iohns Land, and to many other Coun-
tries, and also of many meruailes that are in the Holy Land.



Orasmuch as the Land beyond the Sea, that is,
the Holy Land, which some call the Land of
Behest, among all other lands is most worthy:
In that Land it pleased our Lord to take flesh
and blood of the Virgin Mary, and to trauers
that Land with his owne feet, and there he did
many Miracles, preach, and teach the Faith, and the Lawe of
Christian men, as vnto his children; and there did suffer many
reproches and scornes for vs: and hee that was King of heauen
and earth, and of all things that are contained in them, would
alonely be called King of that Land, when he said, *I am King of
the Iewes*. For at that time it was the Land of the Iewes, and
that land hee chose before all other lands, as the most worthy part
of all the world. And as the Philosopher saith, *Veritas rerum in me-
dio consistit*, that is, the vertue of things is in the midst. In that land
he led his life, and suffered death of the Iewes for vs, to saue and
deliuer vs from the paines of hell, and from death without end,
the which was ordained to vs for the sin of our father Adam, &
our owne sinnes also. For he that will do any thing he will haue
known openly, he will proclaim it openly, in the middle place
of a towne, or of a citie, so that it may be knowne to all parties
of the citie: So he that was King of glory and of all the world,
would suffer death for vs at Hierusalem, which is the midst of
the world, so that it might be known to all nations of the world:
how deare he bought man. Ah deare God, what loue had he to
his subiects, that when he had done no trespass, would for his
trespassors suffer death? Right well ought men to loue, worship,
and serue such a Lord, & praise such an holy land that brought
forth a Lord of such fruit, through the which each man is saved.

VOYAGES

Travails of Sir John Mandeville
KNIGHT.

WHEREIN IS SET DOWNE THE
Way to the Holy Land, and to Hierusalem: as also to
the heades of the great Canes: and of the lesser Isles, to
the Indies, and other Countreies: together with
the many adventures, which he hath written.



Printed by I. D.
London.

THE PREFACE.

Here becometh a short Treatise of Sir Iohn Mandeuile Knight,
(who was borne in England, in the Towne of S. Albone) and
speaketh of the wayes to Hierusalem, to Inde, and to the great
Caane, and also to Presler Johns Land, and to many other Coun-
tries, and also of many meruailes that are in the Holy Land.



Orasmuch as the Land beyond the Sea, that is,
the Holy Land, which some call the Land of
Zibeth, among all other lands is most worshipful.
In that Land it pleased our Lord to take flesh
and blood of the Virgin Mary, and to trabeate
that Land with his owne feet, and there he did
many Miracles, preach, and teach the Faith, and the Law of
Christian men, as vnto his children; and there did suffer many
reprooves and scornes for vs: and hee that was King of heauen
and earth, and of all things that are contained in them, would
alonely be called King of that Land, when he said, *I am King of
the Iewes*. For at that time it was the Land of the Iewes, and
that land he chose before all other lands, as the most worthy part
of all the world. And as the Philosopher saith, *Virtutis rerum in me-
dio consistit*, that is, the vertue of things is in the midst. In that land
he led his life, and suffered death of the Iewes for vs, to saue and
deliuer vs from the paines of hell, and from death without end;
the which was ordained to vs for the sin of our father Adam, &
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the world, so that it might be known to all nations of the world,
how deare he bought man. Ah deare God, what loue had he to
his subiects, that when he had done no trespasse, would for his
trespassors suffer death? Right well ought men to loue, worship,
and serue such a Lord, & praise such an holy land that brought
forth a Lord of such fruit, through the which each man is saued.

It be not his owne default. This is that land prepared for an heritage to vs: and in that land would he die as sealed, to leaue it to his children. For the which each good Christian man that may and hath wherewith, should strengthen him for to conquer his right heritage, & purchase it out of the euill peoples hands: for we are called Christian men of Christ our father, and if wee be the right children of Christ, we ought to challenge the heritage that our father left vs, & take it out of strange mens hands. But now Pride, Couetise and Enuy, haue so inflamed the hearts of the Lords of the world, that they are more busie to disinherit their neighbours, then to challenge or conquer their right heritage aforesaid. And the common people that would put their bodies for to conquer this heritage, they may not doe it without Lords: for assembling of the people without a chiefe Lord, is as a flock of sheep without a shepheard, the which depart a sunder, and wot not whither they shall goe. But would God the worldly Lords were at a good accord, and with other of their common people, wold take this holy voyage over the sea, I trust wel that within a little time our right heritage before said, would be reconciled, & put into the hands of the right heires of *Iesu Christ*.

Now, forasmuch as it is long time since there was any generally passage thither, and that many men desire to heare the description of the holy Land, I will declare it.

Iohn Mandeuile Knight, which was borne in *England*, in the Towne of *S. Albones*, passed the Sea in the yeare one thousand three hundred, on *S. Michaels* day, & there remained long time, and went through many lands, and many prouinces, kingdome and Iles, and haue passed through *Turkey*, & through *Armony* the litle and the great, through *Tartary*, *Surry*, *Araby*, *Egypt* the high and the low, through *Libia*, *Chalde*, and a great part of *Ethiope*, through *Amazony*, through *Inde* the litle and the more, & through many other Iles which are about *Inde*, where many people dwell of diuers shapes. Of the men of which lands and Iles, I shall speake more plainely, and I shall declare part of the things I haue seene when time shal serue. For them that will visit the holy Citie of *Hierusalem*, and the places that are thereabout, now I shall tell the way that they shall hold thither, for I haue passed and ridden it with good company. Farewell.

THE

THE VOYAGES
AND TRAVAILES OF
Sir John Mandeuile
KNIGHT.

A Description of the way to Hierusalem on horse, on
foote, or by Sea. Chap. 1.



¶ That will trauele to Hierusalem,
may goe many wayes, both by land
and by sea, after the Countrey that he com-
meth from. And thinke not kinde to de-
ceiue, I will tell all the Townes, Cities
and Castles that men shall passe by,
going: for then should I make too long
a tale, but onely the most principall
Countreies, Cities and Townes that
men shall goe by and through, to see the right way.

First, if a man come from the West side of the world, as
England, Ireland, Wales, Scotland, and Norway, he may if
he will goe through Almanie, and through the Kingdome of
Hungary, which King is a mighty Lord, and holdeth many
lands and great: for he holdeth the land of Hungary, Sonoy,
Camoy, a great part of the Kingdome of Moisie, and reacheth
to the land of Milland, and marcheth on Ciprus. And men
must passe then through the land of Hungary, and through the
Cittie that men call Cipanum, & neare the Castle of Norburgh,
and by the Ile Bozne, and so by the river of Danubie, that is

a great

The Voyages and Trauailes

a great river, and goeth into Almaine, under the hills of Tumberg, and it taketh into it many other rivers, and it runneth throughout Hungary, through Treves and Crobie, and goeth into the sea so strongly, and with so great might, that the water is fresh thirty miles within the Sea. And afterward men goe to Belgrane, and enter into the land of Hongres, and there men passe a bridge of stone that is over the river of Sarracke, and so passe through the land of Pinseras, and come to Greece, to the Citie of Stermide, and to the Citie of Affinpane that was sometime called Byzadze the noble, and so to Constantinople, that was sometime called Byzantium, and there the Emperour of Greece hath his Court.



At Constantinople is the fairest Church of the world, and it is called S. Steven. And before this Church is a gilt Image of Iustinian the Emperour, and it is sitting upon an horse and crowned, and it was wont to hold a round apple in his hand, and men say there, that it is a token that the Emperour hath lost a part of his lands, for the apple is fallen out of the Images hand; and also he hath lost a great part of his Lordship: for he was once sole Emperour of Rome, of Greece, and of all Asia the lesse, of Syria, and of the land of Iudea, in the which Hierusalem is, and of the land of Egypt, of Persia and Arabia, but

but he hath lost all but Grace, and that he holdeth only. They would put the apple into the Images hand, but it will not hold it. The other hand he listeth up against the East, to menace misdoers. This Image standeth vpon a pillar of marble.



Also at Constantinople is the Crosse of our Lord, and his Coat without seam, the sponge, and the Reed, with the which the Jewes gave our Lord gall to drinke on the Crosse: and there is one of the Nails that our Lord was nailed with to the Crosse. Some men thinke that halfe the Crosse of Christ is in Cipres in an Abbey of Monkes, that men call the hill of the holy Crosse: but it is not so, for the Crosse that is at Cipres is the Crosse on the which Dismas the good thiefe was hanged: but all men know not that, yet in the getting of the offering, they say that it is the Crosse of our Lord. For ye shall vnderstand that the Crosse of our Lord Iesus Christ was made of foure manner of trees, as is apparant by the Verse following:

The Voyages and Trauailes.

In Cruce sit Palma, Cedrus, Cypressus, Oliua.



For the peece that went right vp from the earth vnto the head, was of Cipres, and the peece that went ouerthwart, to which his hands were nailed, was of Palme, the stocke that stood within the earth, in which they made a moyleys, was of Cedar, and the table aboue his head, on which the title was written, was of Oliue. The Iewes made this Crosse of these foure woods, for they thought that our Lord should haue hang-
ged as long as the Crosse would last, therefore made they the foot of Cedar, for Cedar will not rot in the earth, nor in water: they thought that the body of Christ would haue suncke, therefore they made the peece that went from the earth vpward, of Cipres, so that the smell of his body should grieue no man that came by, and that ouerthwart was made of Palme, in signification of victorie, and the table whereon the title was made of Oliue, for it betokeneth peace, as the story of Noe witnesseth, when the Dove brought the branch of Oliue, that betokened peace made betwene God and man.

And also ye shall vnderstand that the men that dwell beyond sea, say, that the peece of the Crosse that was of Cipres, was of the tree that Adam ate the Apple of, and so they finde fault. They say also, that their Scripture saith, that when Adam was

was sick, he said to his son Seth, that he should go to Paradise, and pray the Angell that kept Paradise, that he would send him oyle of the tree of mercy, for to annoint him, that he might have health, and Seth went, but the Angell would not let him come in at the gate, but said unto him, that he might not have of the oyle of mercy, but he gave him three kernels of the same tree that his father ate the apple off, and bad him as soone as his father was dead, that he should put those kernels under his tongue and bury him, and he did so, and of these three kernels sprang a tree: & the Angel said when the tree bare fruit then should Adam be made whole. And when Seth came again and found his father dead, he did with the kernels as the Angel commanded him, of which came three trees, whereof a Crosse was made that bare good fruit, that is, our Saviour Jesus Christ, through whom Adam and all that came of him shall be delivered from everlasting death, if it be not their owne default. This holy Crosse had the Jewes hid under the earth in the rocks of the mount of Calvary, and it lay there two hundred yeares and more, as they say, unto the time that S. Elene found it, which S. Elene was the daughter of Coel king of England, that then was called Britaine, and after married to Constantius, first Consull, and after Emperour of Rome, who had by her issue, Constantine the great, bozne in England, and afterward Emperour of Rome, which Constantine turned the name of Bizantium into Constantinople: he reedified that Citie, and made it the Monarcall seate of all Europe and Asia minor. Also the Crosse was in length eight cubits, and the peece that went overthwart was three cubits and a halfe.

A part of the Crowne wherewith our Lord was crowned, and one of the nailles, and the Speares head, and many other Reliques, are in France at Paris, in the Kings Chappell, and the Crowne lyeth in a bevell of Christall richly bocked: for the French king bought those reliques sometime of the Jewes, to whom the Emperour had laid them to pledge for a great summe of gold. And though men say that this Crowne was of Thornes, yet shall understand that it was of Hookes of the Sea, which be white, and picke as sharpe as Thornes, for I



hane ſene and beheld many times that at Paris, and that
at Conſtantinople, and they were both made of Yonkes of the
ſea. And you ſhall vnderſtand that our Lord in that night
that he was taken, he was led into a Garden, and there he was
examined ſharply, and there the Jewes crowned him with a
Crowne of Abbeſpine branches that grew in the ſame Gar-
den, and ſet it on his head ſo faſt, that the blood ranne downe
many places of his viſage, necke and ſhoulders, and thereby
the Abbeſpine hath many vertues, ſoz he that beareth a branch
of it about him, no thunder, no manner of ſtempeſt may
hurt him, no: in the houſe that it is in may no euill ſpirit come,
no: in no place where it is. And in that ſame garden S. Peter
denyed our Lord thrice. And afterward was our Lord led be-
fore the Pharifees and miniſters of the Law, in another gar-
den of Anna, and there he was examined, ſcourged, and crow-
ned oft with ſharpe thornes, that men call Barbarens, that
grew in the ſame garden, and that hath many vertues. And
afterward he was led to a garden of Caiaphas, and there he
was crowned againe with Eglaſtine, and after that he was
led to a chamber of Pilate, and there he was crowned, and the
Jewes ſet him in a chaire, and clad him in a mantle of purple,
and then made they a crowne of Yonkes of the ſea, and there
they

they knéled to him, and mocked him, saying: Ave Rex Iudeo-
rum, that is, Halle king of the Jewes. And of the crowne, halfe
is at Paris, and the other halfe at Constantinople: the which
our Saviour Christ had on his head, when he was naped on
the crosse. And the Speares that the Emperour of Almanie
hath, but the head which was put in his side is at Paris, they
say, in the holy Chappell: Likewise the Emperour of Con-
stantinople saith, that he hath the Speares head, and I
have sene his, but it is greater then that at Paris. Also at
Constantinople lyeth S. Anne, our Ladies mother, whom
S. Elene caused to be brought from Jerusalem, and also the
body of S. Iohn Chrisostome, that was Bishop of Constanti-
nople. There lyeth also S. Luke the Euangelist, for his bones
were brought from Bethany where he was buryed and many
other reliques are there: and there is a vessel of stone, as it
were marble, which men call Hozius, that evermore drop-
peth water, and filleth it selfe every yere once. Ye shall fur-
ther know that Constantinople is a fayre cite and well wal-
led, and it is thre cornered, and there is an arme of the Sea
that men call Hellespon, and some the burch of Constantino-
ple, and some the brach of S. George: and this water enclo-
seth two parts of the Citty: and upward to the sea upon that
water was built the great cite of Troy, in a faire plaine, but
that Citty was destroyed by the Grekes.

Of the Ilands of Greece. Chap. ij.



Now Grece are divers Iles that men call Cala-
sire, Calcas, Settico, Ebor, Iozia, Minona, Far-
lon, Polo, Carpate, and Lemnye. And in this Ile
is mount Athos that passeth the clouds, and
there are divers speches, and many Countreies
that are obedient to the Emperour of Constantinople, that is,
Turcoply, Biney, Parde, Comage, and many other, Thracy,
and Macedony, of which Alexander was King. In this Coun-
treys was Aristotle bozne, in a Citty that men call Strageris,
a litle from the Citty of Trogie, and at Strageris is Aristotle
buried.

buried, and there is an Altar on his tombe, where they make a great feast every yere, as if he were a Saint. And upon this Altar the Lords hold their great counsailes and assemblies, for they thinke that through the inspiration of God and him, they have the better counsaile. In this Country are very high hills: there is the hill Olympus, that parteth Macedony and Thracia, whose height reacheth to the clouds. There is also the hill Athos, which is so high, that the shadow of it reacheth to Olympus, and it is neare threescore and seauentene miles betwene. And above that hill is the ayre so cleare that no winde can be felt, neither may any beast live there, the aire is so dry. Some of the country say, that philosophers were wont to goe up to the top of these hills, (holding to their noses a sponge wet with water, because of the drynesse of the aire) and in the dusk of the hill to write letters with their fingers, which when they came againe the next yeare they found without any default, but as they had written them the yeare before, whereby it appeareth that those hills passe the clouds to the pure ayre.



At Constantinople is the Emperours pallace, which is faire and richly built, and therein is a place for iusting, made about with Rages, that every man may well see without hindring of one another. Under these Rages are vaulted Rables for the

of Sir Iohn Mandeuile, Knight.

Emperours bozles, and all the pillars are of sparble. Within the Church of S. Sophie, an Emperour would haue laid the body of his father when hee was dead, and as they made the graue, they found a body in the earth, and vpon the body lay a great plate of fine gold, and thereupon was written in Hebrew, Greeke, & Latine letters, these words, Iesus Christus nascetur de virgine Maria, & ego credo in eum; that is, Iesus Christ shall be bozne of the virgin Mary, and I beleue in him. And the date was, that it lay in the earth two hundred yeres before our Lord Iesus Christ was bozne, and yet is that plate in the treasury of the Church, and it is thought that Hermogenes the wise man wrote it.

And although the men of that Country be Christians, yet neuerthelesse they vary from our faith: for they say that the holy Ghost proceedeth not from the Sonne, but from the Father onely: neither are they obedient to the Church of Rome, nor to the Pope, but they say that their Patriarches haue as much power there, as the Pope hath in Rome. And therefore Pope Iohn the xxiij. sent letters to them, baw that Christians should be all one, and that they should be obedient to the Pope, And among diuers answers they sent him this for one, Potentiam tuam summam circa subiectos tuos firmius credimus. Superbitem tuam sustinere non possumus. Avaritiam tuam latere non intendimus. Dominus tecum sit, quia Dominus non decit est, Vale; that is, We beleue well that thy power is great ouer thy Subiects. We may not suffer thy pride. We are not purposed to fulfill thy covetousness. Our Lord be with thee, for our Lord is with vs. Farewell. Other answers might be not haue of them. And also they make their Sacrament of the Altar of tharse bread, because our Lord made it of tharse bread, when he made his maundy, and on Shewethurday make they their bread, in token of the Maundy, and they dry it in the Sonne, and keepe it all the yere, and gine it to sicke men. And they make but one vngion when they Churshen children, and they annoynt no sicke men: also they say there is no purgatory, and that soules shall haue neyther joy nor paine vntill the day of doome.

And

The Voyages and Trauailes

And they say that fornication is no deadly sinne, but a kinde
ly thing, and that men and women should wed but once, and
who so weddeth more then once, their children are bastards,
and gotten in sinne, and their Priests also are wedded, and
they say that biury or simony is no deadly sinne; and they sell
benefices of the Church, and so doe men of other places, but it
is great pity, for now simony reigneth in the holy Church,
God amend it when his will is. And they say that Lay-men
should not sing Masse, but on the Saturday and on the Sun-
day: and they fast not the Saturday no time in the yeare, un-
lesse it be Christmas or Easter euen. And they suffer no man
that is on this side the Greeke sea, to sing at their Altars, and
if it fall out that one doe, then they wash their Altar, without
sacring, with holy water, and they say that there should be
but one Masse said at one Altar in a day. And they say that
our Lord did neuer eate meate, but he made a shew of eating.
And also they say that we sin deadly in shaning of our beards,
for the beard is a token of a man, and a gift of our Lord: and
they say that we sinne in eating of beasts that were forbidden
in the old Law, as Swine, Hares and other beasts.

And this they say, that we sinne in eating of flesh on the
day before Thursday, and in eating of flesh on the
Wednesday, and when we eate cheese or egges on the Friday:
and they curse all those that eate no flesh on the Saturday.

Also the Emperour of Constantinople maketh the Patri-
arkes, Archbishops and Bishops, and he giueth all the digni-
ties of Churches, and deprieth them that are unworthy.
Although it be so, that these touch not any way: neuerthe-
lesse they shall serue to shew a part of the custome, manners,
and diuersitie of Countries: and because this is the first coun-
try discordant from the faith, and opposeth the faith on this
side the sea theretofore, we set it here, that ye may see the di-
uersitie betwene our faith and theirs: for many men haue
great liking to heare report of strange things.

To

of Sir Iohn Mandeuile Knight.

To come againe to Constantinople, for to goe towards
the Holy Land. Chap. iij.

Now come we againe for to know the way from
Constantinople. He that will goe through Tur-
key, he goeth through the cite of Pike, and passeth
through the gate of Chivvot, which is very high,
and it is a mile and a halfe from Pike: and who
so will may goe by the brach of S. George, and by the Greke
sea, where S. Nicholas lyeth.



First, men come to the Ile of Hilo, and in that Ile groweth
manlike upon small trees, as Plumtrees or Cherritrees. Then
after men goe through the Ile of Pathmos, where Saint
Iohn the Euangelist wrote the Apocalyps. Men shall also un-
derstand that when our Lord Iesus Christ died, S. Iohn the
Euangelist was of the age of xxxij. yeares, and hee lived after
the Passion of Christ liij. yeares, and then dyed. From Path-
mos men goe to Ephesus, which is a faire Cite, and nere to
the sea, and there dyed S. Iohn, and hee was buried behinde
the high Altar in a Tombe, and there is a fayre Church: for
Christians were wont to hold that place. But in the Tombe

The Voyages and Trauailes

of S. Iohn is nothing but Panna, for his body was translated into Paradise, and the Turkes hold now that citie, and the Church, and all Asia the lesse, and therefore is Asia the lesse called Turkey: and ye shall vnderstand that S. Iohn did make his graue there in his life, and laid him selfe there being alive, and therefore some say he dyed not, but that he resteth there vntill the day of Iudgement, and therefore truly there is a great meruaile, for men may see there appertly the earth of the tombe many times stirre and move, as if there were a quicke thing vnder. And from Ephesus men goe through many Iles neare the sea, vnto the Citty of Patern where S. Nicholas was borne, & so to Parca, where he by the grace of God was chosen Bishop, and there is made right good wine and strong, that men call wine of Parca. From thence men goe to the Ile of Crete, which the Emperour gaue sometime to Ionais. And then men passe through the Iles of Cophos and Lango, of the which Iles Ipocras was Lord, and some say that in the Ile of Lango is Ipocras his Daughter, in manner of a Dragon, which is an hundred foot long as men say, for I haue not seene it, and they of the Iles call her the Lady of the Countrey, and she lyeth in an old Castle, and becometh her selfe thrice in the yeare, and shee doth no man harme, and shee is thus changed from a Damzell to a Dragon, through a Goddesse that men call Diana, and some say that she shall dwell so vnto the time that a knight come that is so hardy as to goe to her and kisse her mouth, and then she shall turne againe to her owne kinde and be a woman, and after that she shall not liue long. And it is not long since a knight of the robes that was hardy and valiant, said that he would kisse her, and when the Dragon began to lift vp her head against him, and he saw she was so hideous, he fled away, and the Dragon in her anger bare the knight to a rocke, and from that cast him into the sea.

Ycc



A Lo a young man that wist not of the Dragon, went out of a ship, and passed through the yle, till he came to the castle, and entered into a cave, and went so long till he found a chamber, and then hee saw a Damzell combing her head, and looking in a glasse, and she had much treasure about her, and he thought her to be a common woman that dwelled there to lodge men, and as hee stood by the Damzell, the Damzell saw the shadow of him in the glasse, and she turned toward him, and asked him what he would: and hee said hee would be her paramour or lemming, and she asked him if he were a knight: and hee said nay. And shee said, then might hee not be her lemming, but shee bad him goe againe to his fellowes, and be made knight, and come againe on the morrow, and shee would come out of the cave, and then he should kisse her mouth, and shee bad him have no dreab, for shee would doe him no harme, although shee seemed hideous to him, shee said it was done by inchantment, for shee said, shee was such as he saw her then. Moreover shee said, that if he kised her, he should have all the treasure, and be her Lord, and Lord of all those yles. Then departed he from her and

went to his fellows to the ship, and they made him Knight, and came againe on the morrow to kisse the damsel, but when he saw her come out of the cave in forme of a Dragon, he had so great dread that he fled to the ship, and she followed him, and when she saw that he returned not againe, she began to cry, as one that had much sorrow, and turned againe, and soon after the Knight dyed: and since might no knight see her but he dyed presently. But when a knight cometh that is so hardy as to kisse her, he shall not dye, but shall turne that damsel into her right shape, and shall be Lord of the Countrey aforesaid.

From thence men goe to the Ile of Rhodes, which Ile the Hospitallers held and governed, and that they took beforetime from the Emperour, and it was wont to be called Colles, and yet the Turkes call it Colles: and S. Paul in his Epistles writeth to them of the Ile Collosenses. This Ile is nere one hundred and fourescore miles from Constantinople. And from the Ile of Rhodes men goe into Cyprus, where are many vines, the first are red, and after a yere they waxe all white, and those vines that are most white, are most pleasant, and as men passe that way, is a place, where was wont to be a great citie that was called Salathay, for all that country was lost through the folly of a young man, who had a fayre damsel, whom he loued well, and she dyed sodainly, and was buried in a tombe of Marble, & for the great love he had to her, he went in a night to her Tombe, and opened it, and went and lay by her, and a while afterward returned home againe, and when it came to the end of nine moneths, a boyce came to him and said in this manner: as in the next Chapter followeth.

Of a young man and his Lemman. Chap. v.



Come vnto the tombe of the same woman that thou hast layn by, open it, and behold well that which thou hast begotten on her, and if thou let it goe, thou shalt haue much harme: and he went and opened



opened the Tombe, and there flew out a monster right hideous for to see: the which monster flew about the Citty and country, and some after the citty and the country sank downe. From Rhodes to Cipres is five hundred miles and more, but men may goe to Cipres and not come to Rhodes. Cipres is a good Ile and a great, and there are many good cities. There is an Archbishop at Pischop, and foure other Bishops in the land. And at Famagost is one of the best hauens on the Sea that is in the worlde, and there dwell both Christians and Sarazins, and men of all nations.

In Cipres is the hill of the holy Crosse, and there is the Crosse of the good these Dismas, as I said before, and some thinke that there is halfe of the Crosse of our Lord, but it is not so, and they doe wrong that make men believe so. In Cipres lyeth S. Simcon, for whom the men of the country make great solempnitie: and in the castle of Amours lyeth the body of S. Hillarion, and they carefully keepe it: and neare Famagost was S. Bernard bozne.



In Cipres men hunt with Pampeons, that be like
to Leopards, and they hunt wilde beasts right
well, and they are somewhat bigger then Lyons,
and they take wilde beasts more quickly then
Hounds. In Cipres the custome is, that Lords
and other men, eate upon the earth, for they make dishes with
in the earth, all about the hall, depe to the knee, and they pane
them, and when they will eate they goe therein, and sit there.
This they doe to be more fresh: for that land is hotter then it
is here. But at great feasts and for strangers, they set formes
and boards as they doe in this Country, yet they had leauer
sit on the earth. From Cipres men may goe by land or by sea
to Hierusalem, and in a day and a night he that hath good
winde may come to the haven of Tyre, that now is called Sur,
for it is at the entry of Hurry. There was sometime a sayde
cittie of Christians, but the Saracins haue destroyed the most
part thereof, and they keepe the haven very carefully, for to read
that they haue of Christians. Men might go right to that haven
and

of Sir Iohn Mandeuile Knight.

and not come to Cipres, but they are glad to goe to Cipres to rest them on the land, or else to buy things needfull for their voyage. Upon the sea side are many Rubies found, and there is the well that holy writ speaketh of, Fons hortorum, & puteus aquarum viuientium; that is, The well of gardens, and ditch of waters liuing. In this Citie of Tyre the woman said to our Lord, Beatus venter qui te portauit, & vbera quæ succisti: that is, Blessed be the body that bare thee, and the paps which gaue thee sucke. And there our Lord forgave the woman of Canaan her finnes, and there also in that place was the stone on which our Lord late and preached, and on the same stone was founded the Church of S. Saviour. Upon that sea is the Citie of Saphen, Sarep or Sodome, and there was the dwelling of Ionas the Prophet, and there by Elias the Prophet was rayled the widowes sonne. Five miles from Saphen is the Citie of Sydon, of which Citie Dido (that was Eneas wife after the destruction of Troy) was quene, she founded the citie of Carthage in Affricke, which now is called Dibonfart. And in the Citie of Tyre reigned Achilles the father of Dido: and a mile from Sidon is Beruth, and from Beruth to Sardena is three dayes iourney, and from Sardena is five milles to Damas.

Of the haven called Iasse. Chap. viij.

Who so will goe longer on the sea, and come nearer to Hierusalem, he must goe from Cipres by sea to the port called Iasse, for that is the next haven to Hierusalem: for from that haven is but one dayes iourney and a halfe to Hierusalem, and that Haven is called Iasse, and the towne Aste, after one of Noes sonnes, that was called Iapheth, who founded it: but now it is called Gops. And yet shall vnderstand that it is the ouldest towne of the world, for it was made before Noes flood, and there be the bones of a Giants side, that be forty fote long.

Of the haven of Tyre. Chap. viij.

And who arriveth at the first haven of Tyre, or of Surrey before said, may go by land if hee will to Hierusalem, and then hee goeth to the Citie of Acon in one day, that was called Tholo.



In Cipres men hunt with Dampeons, that be like
to Leopards, and they hunt wilde beasts right
well, and they are somewhat bigger then Lyons,
and they take wilde beasts more quickly then
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voyage. Upon the sea side are many Rubies found, and there
is the well that holy writ speaketh of, Fons hortorum, & puteus
aquarum viuentium; that is, The well of gardens, and ditch of
waters liuing. In this Citie of Tyze the woman said to our
Lord, Beatus venter qui te portauit, & vbera quæ succisti: that
is, Blessed be the body that bare thee, and the paps which gaue
the sucke. And there our Lord forgave the woman of Canaan
her sinnes, and there also in that place was the stone on which
our Lord late and preached, and on the same stone was founde
the Church of S. Sauour. Upon that sea is the Citie of
Saphen, Sarep or Sodome, and there was the dwelling of
Jonas the Prophet, and there by Elias the Prophet was raysed
the widowes sonne. Fyne miles from Saphen is the Citie of
Sydon, of which Citie Dido (that was Aeneas wife after the
destruction of Troy) was quene, she founded the citie of Car-
thage in Affricke, which now is called Mibonsart. And in the
Citie of Tyze raigned Achilles the father of Dido: and a mile
from Sydon is Beruth, and from Beruth to Sardena is three
dayes iourney, and from Sardena is fyne miles to Damas.

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to Hierusalem, he must goe from Cipres by sea to
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a Giant's side, that be forty fote long.

Of the haven of Tyze. Chap. viij.

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before said, may go by land if hee will to Hierusalem, and
then he goeth to the Citie of Acon in one day, that was called
Iholo.

The Voyages and Trauailes

Tholamada, and was befoze time inhabited by Christians. It stands in the sea, and is from Venice by sea two thousand and fourescore miles of Lombardy, and from Calabze. or Cicil, is to Acon one thousand three hundred miles of Lombardy.

Of the hill Carme. Chap. ix.

And the Ile of Cyce is right in the midway: and beside this Citie of Acon toward the sea some eight hundred furlongs on the right hand towards the South, is the hill Carme, where Elias the Prophet dwelt, and there was the order of Carmes first founded. This hill is neither great nor high, and at the fote thereof hath formerly been a Christian city, called Caiphas, for Cayphas founded it, but it is now wholly wasted. At the west side of this hill is a towne that men call Saffre, and it is built vpon another hill. There S. James and S. Iohn were bozne, in memory of whom is a faire Church built. And from Tholamoda now called Acon, to a great hill that men call Ekele de Tyrees, is an hundred furlongs, and beside that Citie of Acon runneth a



little river that men call Belton, and there neare is the fosse of Minon, all round, that is an hundred cubits or thastments broad, and it is all full of gravell cleare shining, whereof men make cleare white Glasse, and men come from farre countries by ship, and by land, with carts to take of the gravell: and if there be never so much taken thereof one day, on the morrowe it is full againe as ever it was, and that is a great marvelle, and there is alway winde in the fosse that stires bp the gravell. And if a man put therein any mettall, as soon as it is therein it waxeth glasse: the glasse that is made of this gravell if it be put into the gravell, turneth againe into gravell as it was before. Some say it is a gulse of the sea of gravell,

How Sampson slew the King and his enemies. Chap. x.



Also from Acon before said, men goe thre dayes journey to the Citty of Whilisten, that now is called Gaza: that is a rich citty, right faire and full of folke, and it is a litle upon the Sea, and from

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that

The Voyages and Trauailes.

that cittle brought the strong Sampson the gates of the citie to an high hill, and was taken in the said citie, and there hee slew the king in his seat, and many thousands more with him, soz he made an house to fall on them. From thence men goe to the citie of Cesarien, and so by the castle of Pillerins, then to Ascalon, and to Japhat, & so to the holy Citie of Hierusalem.

The way by Babylon where the Souldan dwelleth.

Chap. xj.



Ad who so will goe through the land of Babylon, where the Souldan dwelleth, he may goe more secretly through these Countries, but must goe to mount Sinay before hee come to Hierusalem, and then returne againe by Hierusalem: & he shall goe from Gaza to the Castle Dayze And after a man cometh out of Surry, and goeth on, the way is very sandy, and the wildernesse lasteth eight dayes iourney, wherfore men must provide them of necessary victualles: & that wildernesse is called Archelleke: When a man cometh out of this Desart, hee entreteth into Egypt and they call Egypt Canopat, and in another language men call it Persine: and the first good towne that men come to is called Belet, which is at the end of the Kingdome of Alape,

Alape, and from thence men come to Babylon, and to Rayze : and in Babylon is a faire Church of our Lady, where she dwelt seauen yeares, when she was out of the land of the Jewes, for drede of King Herod. And there lyeth the body of S. Barbara virgin, and there dwelt Ioseph when he was soule of his brethren: there also Nabuchodonosor put the children into the fire, because they worshipped the true God: these Children were called Anania, Azaria, and Misael (as the Psalme of Benedicite saith) but Nabuchodonosor called them thus, Sadrac, Misac, and Abednago, that is, God glorious and victorious, God ouer all kingdomes, and that was for miracle, that he made Gods sonne, as he said, goe with those Children through the fire. There dwelleth the Souldan, for there is a fayre Citie and a strong castle which standeth vpon a Roke. In that castle are alwayes dwelling to keepe the castle, and to serue the Souldan, aboue eight thousand persons, that take all their necessities of the Souldans court. This I wel knowe, for I dwelt with him a great while a souldier in his warres against the Moors, and he would haue married me vnto a great Prince, if I would haue forsaken my faith.

Here followeth of the Souldan, and of the kingdomes that hee hath conquered, which hee holdeth still by force. Chap. xij.



As y^e shall vnderstand that the Souldan is Lord of seauen Kingdomes, which hee hath conquered and gotten to him by strength: and these be they, the kingdome of Canopate, the kingdome of Egypt, the kingdome of Hierusalem, whereof David & Salomon were kings: the kingdome of Surry, whose chiefe Citie is Damas: the kingdome of Alape in the land of Dameth, and the kingdome of Arabia, which was one of the thre kings that made offering to our Lord when he was bozne. Many other Isles he holds in his hand. He holdeth Calaphas, that is a great benefite vnto him, being among them of Ropes Ile, and that bale is cold.



And then men goe by to the mount of S. Katherin, and that is much higher then the mount of Moyes.

And this S. Katherin hath no Image in any Church or Castle, nor other dwelling place, but there is an hill of stones gathered together about the place where she was buryed. There was wont to be a Chappell, which now is wholly cast downe, but a great part of the stones is there left.



And

of Sir Iohn Mandeuile, Knight.

And vnder the foot of mount Sinai is a Monastery of
Donkes, and there is the Church of S. Katherin, wherein be
many lampes burning, and they haue oyle Olive enough to
eate and to burne, and that they haue by miracle: for there
come certaine of all manner of birds every yere once like pil-
grims, and each of them bringeth a branch of Olive, in token
of offering, whereof they make much oyle.

For to returne from Sinai to Hierusalem. Chap. xiiij.

Now when a man hath visited this holy place of S.
Katherin, and he will turne to Hierusalem, if he
shall first take leave at the Donkes, and recom-
mend him specially to their prayers, then those
Donkes will freely give to Pilgrims vittalles to
passe thzough the wildernesse to Surry, so much as shall last
thirtene dayes journey. And in that wildernesse dwell many
Arabins, that men call Bedions and Ascapers: These are
folke that are full of all manner of ill conditions, and they
have no houses but tents, which they make of beasts skins,
as of Cammels and other beasts which they eate, and there-
vnder they lye: and they like to dwell in places where they



The Voyages and Trauailes

may finde water, neare the red sea, for in that wilbernesse is great want of water: and it falleth out, that where a man findeth water one time, hee findeth it not another time, and therefore make they no houses in those countries. These men that I speake of till not the land, for they eate no bread, except it be those that dwell nere a good towne, and they roast their fish and flesh vpon hot stones against the Sonne, & they are strong men and warlike, but they doe little but hunt wilde beasts for their sustenance, and they sel not by their liues, therefore they bread not the Souldan nor any Prince of the world. And they had great war with the Souldan, at the same time that I was with the Souldan. They beare but a shield and a speare to defend them with, and they vse none other armout, but they winde their heads with a great linnen cloath.



As men are passed this wilbernesse, againe comming to
Hierusalem. Chap. xliij.



And when men haue passed this wilbernesse toward Hierusalem, they come to Barsabe, that was sometime a faire and a rich towne of Christians, and yet is there some of the Churches left: and in that

that towne dwelt Abraham the Patriarke. This towne of
 Barabe was founded by Vrias, on whose wife David begat
 Salomon the wise, that was King of Hierusalem, and of the
 twelue Tribes of Israel, and hee reigned forty yeeres: and
 from thence men goe to the vale of Ebron, that is from thence
 nere twelue miles: and some call it the vale of Gambre, and
 it is also called the vale of teares, forasmuch as Adam in that
 vale bewailed an hundred yeares the death of his sonne Abel,
 whom Caine slew. And this Ebron was sometime the princi-
 pall citie of the Philistines, and there dwelt Gians, and it
 was free, so that all that had done euill in other places were
 there saved. In Ebron Ioshua and Caleb, and their company
 came first to espie how they might winne the land of promise.
 In Ebron David reigned first eight yeares and a halfe, and
 in Hierusalem hee reigned two and thirty yeares and a halfe,
 and there be the granes of the Patriarkes, Adam, Abraham,
 Iacob, and their wiues, Eue, Sara, Rebecca: and they lye in the
 side of the hill. And beside this hill is a right faire Church
 builded after the fashion and manner of a castle, which the Sa-
 raxins keepe right well, and they haue the place in great wor-
 ship for the holy Patriarkes sake that lie there, neyther doe
 they suffer eyther Christians or Jewes to come therein, except
 they haue speciall grace of the Souldan, for they hold Christi-
 ans and Jewes but as hounds, therefore they come not to the
 holy place. And they call the place Spelunke, or double cave,
 or double grane, or one lyeth vpon another. The Saraxins
 call it in their language Cariaherba, that is, the place of the
 Patriarkes: and the Jewes call it Arboth, and in that place
 was Abrahams house, when hee sate in his doore, and saw
 three persons, and worshipped but one, as holy writ witness-
 eth saying, Tres vidit, et vnum adorauit, that is, Hee saw
 three, and worshipped but one.

Here followeth a litle of *Adam* and *Eue*, and other things. Chap. xv.



Not farre from that place is a cave in a rocke, where *Adam* and *Eue* dwelt, when they were driven out of *Paradise*, and there got they their children. And in that same place was *Adam* made as some men say, for men called that place aforesaid the field of *Damasse*, for it was in the worship of *Damasse*, and from thence he was translated into *Paradise*, as they say, and afterward he was driven out of *Paradise* and put there againe: for the same day that he was put into *Paradise*, the same day he was driven out, as soone as he sinned. And there beginneth the Ile of *Chyon* that lieth neare to *Hierusalem*, where the Angell bad *Adam* that he should dwell with his wife, and there they begat *Seth*, of which kindred *Iesus Christ* was borne. And in that vale is the field where men draw out of the earth a thing which in that countrey they call *Camball*, and they eat it in stead of Spice, and beare it to sell, and men cannot graine there so deepe nor so longe, but it is at the yeares end full againe by the does, through the grace of God. And two miles from *Chyon* is the graine of *Lot* that was *Abrahams* brother.

Of



Then a little from Ebron is the Mount of Dam-
 bre, of the which Mount the Vale took his name:
 and there is an Olive tree, that the Saracens call
 Dyrrer, remaining since Abraham's time. This tree
 is commonly called the dry tree, and they say it hath been from
 the beginning of the world, and was aforesaid greene & bare
 leaves, unto the time that our Lord dyed, as doo all the trees
 of that kinde in the world; yet are there many of those in the
 world. And some Prophecies say, that a Lord of Palestine of the
 world shall win the land of promise, that is,
 the Holy Land, with the helpe of Christians, and he shall wor-
 ship God under that tree, and the tree shall beare graine and
 beare fruit and leaves, through which miracle many Saracens
 and Jewes shall be turned to the Christian faith, and there-
 fore they doo great worship thereto, and kepe it very chary.
 And yet though it be dry it hath a great vertue, for certainly
 hee that hath a little thereof about him, it healeth the fellnesse
 called the falling evil. It hath also many other vertues, and
 therefore is holden very precious.

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When a little from Ebron is the Mount of Mam-
 bre, of the which Mount the vale take his name:
 and there is an Olive tree, that the Saracens call
 Dyppe remaining since Abrahams time. This tree
 is commonly called the dry tree, and they say it hath been from
 the beginning of the world, and was aforesaid greene & bare
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 of that kinde in the world; yet are there many of those in the
 world. And some Prophecies say, that a Lord or Prince of the
 which was of the world shall win the land of Iherusalem, that is,
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 ship God under that tree, and the tree shall waite greene and
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From Ebron to Bethlehem. Chap. xvij.

From Ebron men goe to Bethlehem in halfe a day, for it is but fine miles, and it is a very fayre way, and through pleasant woods. Bethlehem is but a little Citie, long and narrow, and was walled and enclosed with a great ditch: it hath bene formerly called Ephrata, as holy writ saith, Ecce audiuimus eum in Ephrata, &c. that is, Lo we heard of the same at Ephrata. And neare the end of the Citie towards the East, is a very fayre and goodly Church, which hath many towers and pinnacles very strongly built. Within that Church are foure and forty great marble pillers: and not farre from this Church is the field which flourished very strangely, as ye shall heare.

Of a faire Mayden that should be put to death wrongfully. Chap. xviii.

The cause is, forasmuch as a fayre Mayden, that was accused wrongfully, for that she had done fornication: for which cause she was doomed to dye, and to be burnt in that place, to which she was lead. And as the wood beganne to burne about her, she made her prayer to our Lord, as she was not guilty of that thing, that he would helpe her, that it might be knowne to all men. And hauing thus prayed, she entred the fire, & those branches that were burning became red Roses, and those that were not kindled became white Roses, and these were the first roses that any man euer saw: & so was the mayden saved through the grace of God, wherefore that field is called the field that God flourished, for that it was full of Roses. Neare the Quire of the Church aforesaid, as the right side as men come downward twelue steps, is the place where our Lord was borne, which is now built with Marble, & trimmed with gold, azure, and other colours. A little thence, about thre paces is the crib of the Dre and the Ass, and neare that is the place where the

of Sir Iohn Mandeuile Knight.

Star tell that led the three Kings Iasper, Melchior and Balthazar: these three Kings offered to our Lord, Incence, Gold, and Myrrour, and they met together through the miracle of God, in a citie called Calake, which is three and fifty dayes journey from Bethlehem, yet were they at Bethlehem the fourth day after they had seen the Starre. Under the Cloyster of this Church eighteen degrees, at the right side is a great pit, where the bones of the Innocents lye, and by that place is the tombe of S. Hierom, who translated the Bible and the Psalter out of Hebrew into Latine. And neare unto that Church is the Church of S. Nicholas, where our Lady rested her, when she was deliuered of Child: and soasmuch as she had so much milke in her breasts, that it grieved her, she drew it out upon the red Stones or Marble, so that yet may the traces be seen white upon the stones. We shall vnderstand also, that they that dwell in Bethlehem are Christians, and there are faire vines all about the Citie, and great plenty of wine: but their Booke that Mahomet gave them, which they call Alcaron, and some call it Passap, & some call it Harne, forbiddeth them to drinke any wine: for in that booke Mahomett setteth all that drinke of that wine, and all that sell it. And some men say, that he once flew in his drunkenesse a good Hermit whom he much loved, and therefore he cursed the wine, and them that drinke wine, but his malice is turned to himselfe as holy Writ saith: *Ex in verticem ipsius iniquitas eius descendit*; that is, His wickednesse shall descend on his owne head. The Saracins also eat neyther Geese nor Swines flesh, for they say it is brother to man, and was forbidden in the old Law. Likewise in the land of Palestine, and in Egypt they eat little Meale, nor Beefe, except it be so old that it may no more traualle nor worke: not because it is forbidden, but they keepe it for tilling of their land.

In this Citie of Bethlehem was King David borne, he was King of the Land of the Jewes, and reigned in Hierusalem, and had sixty Wives, and three hundred Concubines. And at Bethlehem toward the South side, is a Church of S. Markereot, that was Abbot there, for whom they made much

The Voyages and Trauailes 10

separate when he dyed: and it is shewed there how they made lamentation when he died, and it is a pitious thing to behold. From Bethlehem to Hierusalem is two miles, and in the way to Hierusalem, halfe a mile from Bethlehem, is a Church where the Angell told the shepherds of the birth of Christ. In that way is the tombe of Rachel that was mother to Joseph the Patriarke, who dyed as soone as Benjamin was borne, and there she was buried, and Iacob her husband set twelve great stones vpon her, betokening that she had borne twelue children. In this way to Hierusalem are many Christian Churches, by the way which men goe.

Of the Citie Hierusalem. Chap. xix.

For to speake of Hierusalem, ye shall vnderstand that it standeth faire among hills, and there is neither River nor Well, but water cometh by Conduit from Chyzem. Also ye shall vnderstand that at first it was called Jebus, and since it was called Salem, vnto the time of King David, who called it Hierusalem, and so it is called yet. And about Hierusalem is the Kingdome of Surry, and thereby is the Land of Palastine and Ashalon: but Hierusalem is in the land of Iuda, and it is called Iuda, for Iudas Machabeus was King of that land: and it bordereth also on the Kingdome of Araby on the South side, on the West side on the great sea, on the North side on the Kingdome of Surry, and the Sea of Cypres. About Hierusalem are these Cities: Chyzem at eight miles, Jericho at five miles, Barsabe at eight miles, Ashalon at eightene miles, Jaffe at twenty and five miles, Ramatha at foure miles.

This land of Hierusalem hath bene in the hands of diuers Nations, as Jewes, Cananites, Assyrians, Persians, Macedonians, Grekes, Romanes, Christians, Saracens, Barbarians, Turkes, and many others. For Christ will not suffer lewd sinners long to possesse it, be they Christians or others. And now hath that land bene holden by Iudies an hundred yeres and more, but God grant they may not hold it long.

of Sir Iohn Mandeuile Knight.

Yet of this holy Citie of Hierusalem. Chap.xx.



As ye shall vnderstand that when men first come to Hierusalem, they goe first on Pilgrimage to the Church where the holy grane is, the which is out of the Citie on the North side: but it is now closed in with the wall of the towne. And there is a faire Church round, all flat above, and well covered with lead: and on the west side is a faire and strong tower for bells: and in the midst



of the Church is a tabernacle made like a little house, in manner of halfe a Com-
passe, very richly
trimmed with gold,
azore, and other co-
lours. On the right
side is the Sepulchre
of our Lord: and the
Tabernacle is eight
foote long, five foote
wide, and eleven foote
high. And it is not
long since the Se-
pulchre was all o-
pen, so that any man
might then touch it:
but because the folke
that came thither,
spoiled & brake the
stones all in peeces,

therefore hath the Souldan made a wall about the Sepulchre, that no man may touch it. On the left side is a window, wher-
in are many lamps light, and there hangeth a lampe burning
before the Sepulchre, which on Good-Friday goeth out by
it selfe, and lighteth againe by it selfe at the houre that our

The Voyages and Trauailes

Lord rose from death to life. And within that Church vpon
 the right side of the Mount of Caluary, where our Lord was
 crucified, the Crosse was set in a moysteys in the Rocks, that is
 white of colour, and mingled with a little red, and vpon that
 rocke dropped the blood of the woundes of our Lord when he
 was naped on the Crosse, and that is called Golgotha, and
 men goe vp to that Golgotha vpon steps: and in that moysteys
 was Adams head found after Noes flood, in token that the
 sinne of Adam should be redeemed in the same place, and vpon
 that rocke Abraham offered sacrifice to our Lord, and there is
 an Altar, and befoze that Altar lyeth Godfrey of Boleyn,
 Bawdewin, and others, that were Christians, & Kings of Hier-
 rosalem. And where our Lord was crucified there is written,
 Hic Deus, Rex noster, ante secula operatus est salutem in medio
 terræ; that is, This God our King, befoze worlde hath
 wrought health in the mydd of the earth. And also vpon this
 rocke where the Crosse was fixed, is written within the rocke,
 Quod vides est fundamenta totius mundi, & huius fidis; that is,
 that thou seest is the ground of all the world, and of this faith.
 And ye shall vnderstand, that our Lord when he dyed was
 thirtie and two yeares old, and thre moneths, & the Prophecie
 of Dauid saith that he should liue forty yeares, when he saith
 thus, Quadraginta annis proximus fui generationi huic; that
 is, Forty yeares was I neighbour to this generation: & thus
 should it seeme that that Prophecie is not true, but it is. For
 in old time men counted but ten Moneths to a yeare, of which
 March was the first and December the last: but Caius Cesar
 that was Emperour of Rome, added to these two moneths
 more, January & February, and ordained the yeare of twelue
 Moneths, that is, thre hundred dayes without Lease-yeare,
 the proper course of the Sonne, and therefore after the account-
 ting of ten Moneths to the yeare, he dyed in the fortieth yeare,
 and after our yeares of twelue moneths it is thirtie two yeares
 and thre moneths.

Also within mount Caluary at the right side there is an
 Altar, where the Pillar lyeth that our Lord was bound to
 when he was scourged, and thereby are thre other pillers, that
alway



alway drop water, & some say that those pillars wepe for our Lord's death. And nere this Altar in a place forty steps deepe was found the very Crosse, by the knowledge of S. Elene, brother a Roche, where the Jewes had hid it. And they found thre Cresses, one of our Lord, and two of the thieves. These cresses S. Elene tryed by on a dead body, that rose as soon as the very Crosse of our Lord was laid upon him. And thereby in

the vale is the place where the four nailes of our Lord were hid, so he had two in his hands, and two in his feet, and with one of those nailes the Emperour of Constantinople did make a baidle for his horse to beare him in battle, by the vertue whereof he overcame his enemies, and wonne all the Land of Asia, Turkey, Damasse the moze and the lesse, Surry, Hierusalem, Araby, Persia, and Mesopotamia, the Kingdome of Alape, Egypt the high and the low, with many other Kingdomes, even almost all vnto Inde the lesse, that then were christned: and there were at that time many good men & holy Hermits, of whom the booke of the Fathers liues makes mention, but now they are inhabited by Danims and Sarasins, yet when it pleaseb God, as these Lands were lost through the sin of Christians, so through the help of God by Christians shall they be wonne againe. In the middell of this Church is a Tombe, in the which Ioseph of Aramatia laid the body of

of our Lord when he had taken him off the Crosse, and upon the same place did he wash the feet of our Lord, and that place men say is the middell of the world.

Of the Church of the holy Sepulchre. Chap. xxi.



In that Church by the Sepulchre, on the North side, is the place where our Lord was imprisoned, & there is a part of the chaine with the which he was bound, & there he appeared first to Marie Magdalene when he was risen from death, and she thought he had bene a gardiner. In the Church of the Sepulchre was wont to be Cannons of S. Benet, and they had a Priory, and the Patriarke was their Soueraigne: and without the doores of the Church on the right side as men goe by eightene steps, our Lord said to his Mother, Mulier, Ecce filius tuus; that is, Woman, behold thy Sonne: Deinde dixit Discipulo, Ecce mater tua; that is, Then afterward said he to his Disciple, Behold thy Mother. And these words he said when he hanged upon the crosse. And upon the steps went our Lord when he bare the Crosse upon his shoulder, and under these steps is a Chappell where the Priests sing. And near there, is the stone where our Lord rested him when he was weary with bearing of the Crosse. And yet shall understand that before the Church of the Sepulchre is a most strong citie, and the great plaine that is betweene the citie and the Church on the East side without the wals of the Citie, is the vale of Iosaphat that cometh even to the wals of Ierusalem.

In this vale of Iosaphat, without the Citie, is the Church of S. Stephen, where he was stoned to death, and thereby is a gate builded that may not be opened. Through this gate our Lord entered on Palme-Sunday upon an Asse, and the gate opened unto him when he would goe to the Temple, and yet are the steps of the Asse same in three places, the which stand in full hard stones. Before the Church of the Sepulchre, two hundred paces, is a great Hospitall of S. John, in which Hospitall are fifty foure pillers made of stone. And to
goe



toward the East from the Hospitall, is a right faire Church
that men call, our Lady the great, and then is there another
Church by that, that men call our Lady of the Latine: and
there it was that Mary Cleophe, and Mary Magdalene rent
their haire when our Lord was put to death.

Of the Temple of God. Chap. xxij.

And from the Church of the Sepulcher, toward the
East at seauentene paces, is Templum Domini;
That is a sayre house, and it is all round, and
right high, and covered with lead, and it is well
paued with white marble, but the Saracins will suffer no
Christians nor Jewes to come therein, for they say, that such
unfull men should not come into that holy place, but I was
suffered to goe in, and into other places where I would, for
I had letters of the Souldan, with his great seale, and com-
monly other men haue but of his signet, and men beare his
letter with his seale before them, hanging on a speare, and
men doe great worship thereto, and they kneele to it and adore
it, as if it were a God: for those men to whom it is sent, be-
fore they take it, doe bowe thereto, and then they take it, and



lay it upon their heads, and after-
ward they kisse it,
and then they read
it, all bowing with
great worship, and
then they proffer
them to doe al that
the bringer will.
And in this Tem-
plū Domini were
wont to be Cha-
nons Regulars, &
they had an Abbot
to whom they
were obedient. In
this Temple was
Charlemagne when
the Angel brought
him the Prophecie
of our Lord when

hee was circumcised, and after King Charles brought it to
Acon into our Ladies Chappell.

Yet of the Temple of God. Chap. xxiiij.

And ye shall understand that this is not the Temple
that Salomon made, for that temple lasted but one
thousand one hundred and two yeares. For Titus
Vespasianus his son, that was Emperour of Rome,
laid siege against Hierusalem, for to discomfit the Jewes, be-
cause they had put Christ to death without leave of the Em-
perour. When hee had taken the Citie, hee burnt the Tem-
ple and cast it downe, and tooke all the Jewes, & put to death
eleven hundred thousand, and the rest he imprisoned, and sold
thirty for a penny: for he said that they bought Jesus Christ
for thirty pence. And since Iulian Apostatac gave leave to the
Jewes

Jewes to build the Temple of Hierusalem againe, but he
forsooke his Law. And when the Jewes had builded againe
the Temple, then came an Earth-quake (as God would) and
cast downe all that they had made. Since that, Adrian the
Emperour, who was of Troy, made Hierusalem againe, and
the Temple in that same manner that Salomon made it, and
commanded that no Jew should dwell there, but Christians:
for although he himselfe was not a Christian, yet he loved
the Christians more then other men, save men of his owne
faith. This Emperour did also inclose and wall the Church
of the holy Sepulchre within the Citie, that before was farre
without the Citie, and he would have changed the name of
Hierusalem and called it Helam, but that name lasted not
long. And y^e shall vnderstand that the Saracens doe worship
in that Temple, and they say that place is holy, and when
they goe in, they goe bare foot: and when I and my fellows
came therein, we put off our barmette, and came bare foot
into the Temple, and thought that we ought to doe as much
or more then they that were Infidels. And this Temple is
threescore & three cubites in widenesse, and as much in length,
and thirty two cubits in height, and covered with Lead, and
it is within full of pillars of marble. And in the midst of the
Temple is an Altar of twenty and foure ffeet of height.
This place the Jewes called Sanctus sanctorum; that is,
holy of holiest, & in that place cometh none but their Prelate
that maketh their sacrifice, and the people sit all about in
others seates, as they are in dignitie: and there be foure en-
trings into the Temple, and the doores are of cypr^s, and with-
in the East doore our Lord said, Here is Hierusalem. And on
the North side within the doore is a fontaine, but it runneth
out: of the which holy w^rte speaketh and saith. Vidi aquam
egredientem de Templo; that is, I saw water comming out
of the Temple. And upon the other side is a rocke that men
called sometime Moypach (but after it was called Belet) and
there is the Arke of God, with some reliques of the Jewes.
This Arke did Titus carry with him to Rome, when he had
discomfited the Jewes.

The Voyages and Trauailes

In that same Arke were the ten Commandements, and Aarons Rod, and Moyses Rod, with which hee parted the red sea, when the people of Israell passed through on dry soote: and there was the Trespell of Shanna, the cloathing and ornaments, and the tabernacle of Aaron, and a square table of Gold, with twelue precious stones, and a Boxe of Jasper grauen with foure fingers, and eight names of our Lord within, & seauen Candlestickes of gold, and foure Censers of gold, and an Altar also of fine gold, and foure Lyons of gold, vpon the which they had a Cherubin of Gold twelue spans long, and a Tabernacle of gold, and also twelue Trumpets of silver, and a Table of silver, and seauen Barly Loaves, and many other Reliques that were before the natiuitie of Christ.

Upon this Roche slept Iacob when he saw Angels goe by, and said, Verè locus iste sanctus est, & ego ignorabam; that is, Surely this place is holy, and I wist not. And there the Angell changed Iacobs name, and called him Israel.

In that same place also Dauid saw the Angell that slew the people with a sword, and put it all bloudy into the sheath. And on this Roche was S. Simeon, when hee receiued our Lord into the Temple: and on this Roche he set him when the Jewes would haue stoned him, and the Roche rent in two, and in that cleft hee hid him, and after came downe and gaue him light.

And on this Roche sat our Lady and learned her psalter. There likewise our Lord forgane the sins of the woman that was taken and found in adultery: and there was our Lord Jesus circumcised, & there the Angell denounced to Zacharie the Natiuitie of S. Iohn Baptist. And there first offered Melchisedech bread and wine and water to our Lord in token of the Sacrament that was to come: and there Dauid prayed to our Lord for mercy, for him and for his people, when hee saw the Angell slay his people, and our Lord anone heard his prayer, and therefore he would haue made the temple in that place, but our Lord Jesus Christ forbade him by an Angell, for he had committed murder in consenting to the slaying of the good Knight Vrias, for to haue his wife. And therefore all that
he

of Sir Iohn Mandevyle Knight.

he had prepared for the building of the Temple, he lett to Salomon his sonne, and he built it, and prayed to the Lord, that all those that prayed in that place devoutly & with good heart, that he would heare their prayer, and grant that they fervently asked, and the Lord granted it, wherefore Salomons sonne called it, the Temple of counsell, and helpe of God.

Without the doores of that Temple is an Altar, where the Jewes were wont to offer Doves and Turtles, and in that Temple was Zachary flaine, and on the Pinnacle the Jewes set S. James that was the first Bishop of Iherusalem. And a litle from this Temple on the right side is a Church covered with Lead, that is called the Schoule of Salomon. Towards the South is the Temple of Salom, which is a great place, and in this place dwell Knights who are called Templers, and they were the founders thereof, and of their order, and in that Templum Domini dwell Chanons.

From this Temple toward the East five and twenty paces in a corner of the cite, is the Bath of our Lord: and this Bath was wont to goe to Paradyse: and not farre thence is our Ladies bed, and neare that is S. Simeons tombe. Without the Cloyster of the Temple toward the North is a faire Church of S. Anne our Ladies mother, and there was our Lady conceived, and before that Church is a great tree, which began to grow that same night. And as men goe downe from that Church two and twenty steps, lyeth Ioachim our Ladies father in a tombe of stone, and there nere was laid sometime S. Anne, but S. Elene did translate her to Constantinople. In this Church is a well in manner of a Cisterne, that is called Probatrica piscina, that hath one entring, & into that Cisterne an Angell was wont to descend and stir the water, and what man that bathed him first therein, after the stirring, was made whole what disease soever he had. There was the man of the Walde made whole, who had bene sick eight and thirtie yeres. And there beside was the hole of Pilate, and a litle from that the house of king Herod, who slew the Innocents.

The Voyages and Trauailes

Of Herod the King.

Chap. xxliij.



His king Herod was a full wicked man, and a fell : for he did first and soonest slay his wife, whom he loued full well, and for the great love of her, he went out of his wits, and so was he a long time, and afterward came he againe to himselfe. And after he slew his owne children that he had begotten of the said wife, and commanded likewise his second wife to be slaine, and a sonne that he had begotten of her, and after that he slew his owne mother, and he would also haue slaine his owne brother, but his brother died suddenly, and thus he did all the ill that he might. And then he fell sicke, and when he saw that he should die, he sent for his sister, and all the great Lords of the Countrey, and when they were there, he did put all the Lords into a towre, and said to his sister, he wist well that the men of the countrey would make no sorrow for him when he was dead, and therefore he made her to sweare vnto him that she should smite off the heads of the Lords every one after his death, and then would men of the Countrey make sorrow for his death, in regard of the Noble mens deaths, and then he made his last testament. But his sister fulfilled it not as pertaining vnto the death of the Lords, for as soon as hee was dead, she deliuered the Lords out of the Towre and sent every one home to their houses, and told them what her Brother commanded her to doe vnto them. And ye shall vnderstand that in that time were thre Herods of great name. Whis of whom I speake, was called Herod Ascalonite, and he that did smite off S. Iohn Baptists head, was called Herod Antipa, and the third was called Herod Agrippa, and he did slay S. Iames, and put S. Peter in prison.

Of Saint Salvators Church.

Chap. xxv.

A Little within the Citie is S. Salvators Church, and therein is Saint Iohn Chrysostomes arme, and the most part of

of Sir Iohn Mandevile Knight.



of Saint Stephens head.

And on the other side toward the South, as men goe to
Mount Sion, is a fayre Church of S. Iames, where his head
was smitten off, and there is the Mount Sion, and a fayre



Church of God and our Lady, where she was dwelling, and
dyed, & there was sometime an Abbey of Chanons Regulars,
and from that place she was borne of the Apostles unto the
bale

50
vale of Iosaphat. And there is the Stone that the Angell bare
to our Lady from mount Sinay, and it is of that colour that
the rocke of S. Katherin is of: & there beside is the gate where
our Lady when she was with childe went through to Beth-
lehem. And at the entring of mount Sion is a Chappell, and in
that Chappell is that Stone great and large, with which the
Sepulchre was covered when Christ was laid therein: the
which Stone, as it is written, the three Maries saw turned up-
ward when they came to the Sepulchre, and they found an
Angell that told them that Christ was risen from death to
life: and there is a little Pillar to the which our Lord was
bound and scourged: and there was Annas house, that was
Bishop of the Jewes at that time: and in that same place bo-
nyed S. Peter our Lord thrice before the Cocke crew: and
there is a part of the Table, at which Christ ate his last supper
with his Disciples: and yet there is the vessel with water, out
of which the Disciples feet were washed: and neare by also is
Saint Stephens grane: and there is the Altar where our Lord
heard the Angels sing: and there appeared Christ first to his
Disciples after his resurrection, when the gates were shut, and
said, Pax vobis, that is, Peace be to you: and upon that mount
appeared Christ to S. Thomas, & bad him feele his wounds,
and that was the eight day after his resurrection, and then he
believed perfectly and said, Dominus meus, & Deus meus: that
is, My Lord my God. In that same Chappell behinde the high
Altar, were all the Apostles on Whitsunday, when the Holy
Ghost descended on them in likeness of fire, and there God
made peace with his Disciples: and there slept S. John the
Euangelist on the Lords breast, and saw in his sleepe many
secret things of heauen.

Also mount Sion is within the Citie, and it is a little higher
then the other side of the Citie, and that Citie is stronger
on the one side then on the other, for at the foot of Mount
Sion is a faire and strong castle, which the Souldan did cause
to be made there.

On mount Sion was King Dauid buried, and Salomon,
and many other Kings of Hierusalem, and there is the place
where

where S. Peter wept full tenderly, when he had denyed our Lord: and a stones cast from that, to another place where our Lord was indged, for at that time was Caiaphas house there, and betwene the Temple of Salomon and mount Sion, is the place where Christ rased the mayden from death to life. Under mount Sion in the vale of Iosaphat, is a well called Gata, toze Sillo, there was our Lord washed after he was baptised. And thereby is the tree on which Iudas hanged himselfe for despaire, when he had sold and betrayed Christ.



And thereby is the Synagogue where the Bishops of the Jewes and Pharises came to hold their counsell, and there Iudas cast the thirty pence before them, and said, Peccavi tradens sanguinem iustum; that is, I have sinned, in betraying the innocent blood.

Of the field of Acheldemacke which was bought with the thirty pceces. Chap. xxvj.



On the other side of mount Sion, toward the South a stones cast, is the field that they bought with those thirty pceces for the which Christ was sold, that men call Acheldemacke, that is, the field

of blond : in that field are many tombes of Christian men, for
there be many Pilgrims grauen. And also in Hierusalem
toward the West, is a faire Church, where the tree grew, of
the which the Crosse was made : and thereby is the Church
where our Lady met with Elizabeth when they were both
with childe, and S. Iohn stirred in his mothers wombe, and
did worship to our Lord his maker : and vnder the Altar of
this Church is the place where S. Iohn was bozne, and there-
by is the Castle of Omar.

Of Mount Ioy. Chap. xxvij.



Five miles from Hierusalem is Mount Ioy,
this is a fayre place, and there lyeth Samuel
the Prophet, in a faire tombe. It is called
mount Ioy, for there those that trauaile first
see Hierusalem. And in the middle of the vale
of Iosaphat is a little river that is called Tor-
rens Cedron, ouer which lay the tree for men to passe ouer, of
which the Crosse was made. In this vale is a Church of our
Lady, and her Sepulcher : for she was threescore & twelue
yeares of age when she dyed. And there neare is the place
where our Lord forgaue S. Peter his sinnes and misdoes
that he had done. Neare vnto that, is a Chappell where Iu-
das kissed our Lord, that men call Gethsemane, when he
was taken of the Iewes, and there left Christ his Disciples
before his passion, when he went to pray, and said, Pater, si
fieripotest, transeat a me calix ista; that is, Father, if it may be
done, let this Cup passe from me. And thereby is a Garden
where our Lord sweat both blond and water : and there is the
tombe of king Iosaphat, of whom the vale had the name : and
on the side of that vale is the mount Oluet, and it is called
so, for there grow many Olive trees, and it is higher then
Hierusalem, and therefore from that Hill men may see into
the streets of Hierusalem, and betwene the hill and the Citie
is nothing but the vale of Iosaphat, and that is not very
large, and vpon that hill stood our Lord when he ascended
into

into heauen, and yet seemeth there the step of his left foote in the stone: and there is an Abbey of blacke Chanons, that was great sometime, but now there is but a Church. And a little thence eightene paces, is a Chappell, and there is the stone on the which our Lord God sate, when he preached and said thus, Beati pauperes spiritu, quoniam ipsorum est regnum celorum; that is, Blessed be they that are poore in spirit, for theirs is the kingdome of heauen. And there he taught his Disciples their Pater-noster. There also is a Church of that blessed woman Mary Egyptian, and there is shee buried. And vpon the other side, toward the East, thre bow shotes from thence, standeth Bethphage, where our Lord Iesus Christ sent Peter and Iames for to fetch an Asse on Palme-Sunday.

Of the Castle of Bethania.

Chap. xxviiij.



Here toward the East is a Castle that men call Bethania, and there dwelt Simon the Leper that harboured our Lord, and them that were baptised of his Disciples, and hee was called Iulian, and was made Bishop, and that is hee that men call on for good Harbour. In that same place our Lord forgane Mary Magdalene her finnes, and there shee washed his feet with teares, and wiped them with her hapyre: and there was Lazarus raised after hee had bene foure dayes dead.

Of Iericho and other things.

Chap. xxix.



In the returning to mount Oliuet, is the place where our Lord wept vpon Hierusalem, & there by our Lady appeared to S. Thomas after her assumption, and gatte him her girdle: and there by is a stone on which our Lord sate often and preached. And there is mount Galile, where the Apostles were gathered when Mary Magdalene told them of Christs rising. Betwene mount Oliuet and mount Galile is a Church where the Angell told our Lady when shee should dye.

And from Bethany to Jericho is five myle. Jericho was sometime a little cite, but it is walled, and now it is but a little towne: that towne toke Iosua through the miracle of God, and bidding of the Angell, and destroyed it, and cursed all those that builded it againe. Of that cite was Rahab that common woman, that receiued messengers of Israell, and kept them from the perill of death, therefore she had a good reward, as holy writ saith, Quando accipis Prophetam in nomine meo, mercedem Prophetæ, &c. that is, he that receiveth a Prophet in my name he shall receive the reward of a Prophet.

Of the holy place betwene Bethany and the river Iordane, and other things.

Chap. xxx.



Also from Bethany men goe to the river of Iordane, through the wilderness, and it is nere a daies journey betwene. Toward the East is a great hill, where our Lord fasted forty daies: upon this hill was Christ tempted of the Diuell, when he said to him, Command that these stones be made bread: and there is an hermitage, where dwelled certayne Christians, called Georgians, for S. George converted them: and upon that hill dwelled Abraham a great while: and as men goe to Jericho, say the sick men crying, Iesu fili David, miserere nobis: that is, Iesus the Sonne of David haue mercie vpon vs. And two mile from Jericho is the river Iordane. And yet shall vnderstand that the dead sea parteth the land of Iude and Araby, and the water of that sea is bitter, and it casteth out a thing that men call Asphaltum, as great peeces as an horse: and Hierusalem is two hundred furlongs from the sea, and it is called the dead sea, because it runneth not, neither may any man or beast live therein, and that hath bene proued many times, for they haue cast therein men that were iudged to death: nor no man may drinke of that water: and if men cast yron therein, it cometh vp againe: but if a man cast a feather therein, it sinketh, which is against kinde.

And



And thereabout grow Trees that beare fruit of faire colour, and seeme ripe, but when a man breaketh or cutteth them, he findeth naught in them, but coales or ashes, in token that through the vengeance of God those Cities were burnt with the fire of hell.

And some men call that Lake the Lake of Alphited, and some call it the poole of the diuell, and some call it the sinking poole, for the water thereof sinketh. There sancte hole five cities through the wrath of God, that is, Sodome, Gomo, Aldema, Solome, and Segor, for the sinne of Sodome that raigned in them: but Segor, through the prayer of Lot was saved a great while, for it stood upon an hill, and yet appeareth much thereof above the water, and men may see the wals in clere weather: and in this cite of Segor, Lot was made drunke by his daughters and lay with them, for they thought that God would have destroyed all the world, as he did with Noes flood, and therefore they lay by their father, that men might be bozne of them into the world. And at the right side of this sea, standeth Lots wife in a pillar of salt, because she looked backe when the cite sancte downe.

The Voyages and Trauailes

Of *Abaham* and his generation. Chap. xxxj.

And ye shall vnderstand that *Loe* was *Harans* son, *Abrahams* brother, and *Sara* *Abrahams* wife, was *Lots* sister: and *Sara* was ninety yeares olde when she bare *Isaac*, and *Abraham* had another sonne named *Ismael*, that he had gotten of his maiden *Agar*, and she was fourtene yeares of age when *Isaac* was borne, & when *Isaac* was eight dayes old hee was circumcised, and his other sonne *Ismael* was circumcised the same day, and was foure, teene yeares of age, therefore the *Saracins* that be of the generation of *Ismael*, doe circumcise them at foureteene yeares of age, and the *Jewes* that be of the generation of *Isaac*, doe circumcise them the eight day of their age.

And into that dead Sea aforesaid, runneth the *Riuer* *Jordane*, and maketh there an end, and this is within a mile of *S. Iohns Church*: and a little beneath that same Church Westward, were the *Christians* went to bathe them: and a mile thence is the *Riuer* *Lotb*, through which *Iacob* went, when hee came from *Mesopotamia*.

Of the *Riuer* *Iordane*. Chap. xxxij.

This *Riuer* *Jordane* is no great nor no deepe *Riuer*, but there is much good fish therein, and there cometh from *Mount* *Lybany* two *Wells*, that men call *Joz* and *Dane*, and of them it taketh the name: and vpon the one side of that *Riuer* is mount *Gelboe*, and there is a faire plaine. And on the other side men goe by *Mount* *Lybany*, to the *Desert* of *Pharaon*. These hills part the kingdomes of *Surry*, and the Countrey of *Phentice*. On that hill grow *Cedars*, that beare long Apples, which are as much as a mans head. This *Riuer* *Jordane* divideth *Galile*, and the land of *Yonmea*, and the land of *Botron*, and it runneth into a plaine that men call *Meldam*, in the *Saracins* language, and in *English*, *Fayre*, because oftentimes there be kept great



great Fayres : and in that Plaine is the Tombe of Iob.

In this Riner Jordane our Lord was baptised, and there was the voyce of the Father heard saying : Hic est filius meus dilectus, in quo acquiesco, ipsum audite; that is, This is my beloved Sonne in whom I am well pleased, heare him. And the holy Ghost descended on him, in likenesse of a Dove, and so was there at this Baptisme all the Trinitie. And through this river Jordane passed the children of Israel on dry foot, and they set stones in the midst of the water, in token of that Miracle. And also in that Riner Naaman the Assyrian bathed him, who was leprous, and hee was made whole. And a little from thence is the Citty of Aye, the which Iosua assailed and toke. And about the river Jordane are many Churches where Christians dwell. Also by the Riner Jordane is the Vale of Hambye, which is a faire Vale and a plenteous.

Of many other Meruailes. Chap. xxxiiij.

And ye shall further understand, that as we goe from the Red Sea, to passe forward to the Land of Promise, is a very strong Castle, that men call Carran or Sermaya, that is,

is, the Kings hill. This Castle did a king of France make, whose name was Baudwin, who had conquered all the land, and put it into the hands of Christians to keepe, and under that castle is a fayre towne that is called Sabaoth, and thereabout dwell many Christians under tribute.

Then men goe to Nazareth, of the which our Lord had his name, and from Nazareth unto Hierusalem is three daies journey. Also men goe through the prouince of Galile, through Romatha, through Sopyn, and ouer the high hill of Cefraie, where dwelled Anna that was the Prophet Samuels mother, and there was he bozne, and after his death was buried at mount Joy, as I haue said before.

And after men come to Sybula, where the Arke of God was kept vnder Helie the Prophet. And there made the people of Israel their sacrifice vnto our Lord, and there spake our Lord first vnto Samuel. There also ministred God the sacrament. Nere thereby, at the right side, is Gabaon, Rama, and Benjamin, of the which holy Writ speaketh. After that, men come to Sychar, that some men call Sychar, and that is in the prouince of the Samaritans, and sometime there was a Church but it is all waiked, and it is a faire vale and plentuous, and there is a good Citie that men call People, and so from thence it is a daies journey vnto Hierusalem, and there is the Well where our Lord spake to the woman of Samaria: and Sychem is ten miles from Hierusalem, and it is called People, that is, the new towne. And there is the Temple of Ioseph, Iacobs sonne, that governed Egypt, from thence were his bones brought and laid in the Temple, and thither came Iewes often in pilgrimage with great deuotion: and in that Citie was Dina, Iacobs Daughter rauished, for whom her brethren slew many men, and thereby is the citie of Cozaim where the Samaritanes make their sacrifice.

On this hill would Abraham haue sacrificed his Sonne Isaac: and there nere is the vale of Dotpane, and there is the pit wherein Ioseph was cast by his Brethren before that they sold him, and it is two myles to Sychar, and from thence men come to Samary, that men call Sabaken, and that is the



the chiefe cite of that
Country, and in that
Cite was the seat of
the twelue Kings of
Israel, but it is not so
great as it was, and
there was S. Iohn
Baptist buried be-
tween two prophets,
Helizeus and Abdon,
but he was beheaded
in the Castle of Mar-
kerin, neare the dead
sea, and was buried
by his Disciples at
Samarita, and there
did Iulian Apostate
take his bones and
burne them, for he
was at that time

Emperour, but that Finger with the which he shewed our
Lord saying, Ecce Agnus Dei; that is, Behold the Lambe of
God, would not be burnt, but Saint Tecla the Virgin, did
bring it vnto Alphen, that is in the mountaines, in the which
place they doe it great worship, and there was S. Iohn Bap-
tists head closed in a wall, but the Emperour Theodosius did
take it out, for he found it lapped in a cloath all bloody, and
he bare it to Constantinople, and there is yet the one halfe
of the head: and the vessell wherein his head was laid when
it was smitten off, is at Geane, and they doe it great worship.
Some say that S. Iohns head is at Amiens in Picardy, and
some say it is S. Iohns head the Bishop: I wot not, but to
God it is knowne.



Of the Samaritanes.

Chap. xxxiiij.



From Sebaste to Hierusalem is twelue miles, and among the hills of this country is a Well that men call fons Jacob, that is, Jacobs Well, that changeth his colour foure times in the yeare: for sometime it is red, sometime cleare, sometime graine, and sometime thicke: and the men that dwell there are called Samaritanes, and they were conuerted by the Apostles, yet their Law varyeth from the Law of Christians, as also from Jewes and Paynims. They beleeue well in one God that all shall iudge, and beleeue the Bible after the letter, and they lap their heads in red linnen cloath, that they may be knowne from others, for Saracens wrap their heads in white cloath, the Christians that dwell there in blew, and the Jewes in yealow: and in this Countrey dwell many Jewes paying tribute as Christians doe.

And if ye will know the letters of the Jewes, they are these following, and are thus called: Aleph, beth, gimel, daleth, he, vau, zain, heth, teth, iod, caph, lamed, mem, nun, samech, ain, pe, zade, koph, resh, schin, tau.

Of

From this Country that I haue spoken of, men goe to the plaine of Galile, and leane the hill on the one side: for Galile is in the Province of the Land of Promise, and in that Province is the cite of Nazareth, of Capernaum and Bethsaida, where S. Peter and S. Andrew were borne. Some men say that Antichrest shal be borne at Corasim and nourished at Bethsaida, but he shall raigne at Corasim, therefore saith holy writ, Væ tibi Corasim, væ tibi Bethsaida; that is, Woe be to the Corasim, woe be to the Bethsaida: But others say he shall be borne in Babylon, therefore said the Prophet, De Babilonia Coluber exierit totum mundum deuorabit; that is, Out of Babylon shall come a Serpent that shall deuoure all the world. Cana a chiefe Citty of Galile is foure miles from Nazareth: of which cite was the woman of Canaan, of whom the Gospel speaketh, and there our Lord did his first miracle, when at the marriage of the Archdeane he turned water into wine. From thence men goe to Nazareth, which hath bene a great cite, but now there is but a little towne, and that untwalled: there was our Lady borne, and of this cite our Lord took his name. At Nazareth also Ioseph took our Lady to wife, when she was fourtene yeres of age: there the Angell saluted her, saying, Ave gratia plena, Dominus tecum; that is, Hail, full of grace, the Lord be with thee. And there was sometime a great Church, but now there is but a little rume, to receiue the offerings of pilgrims. There is the well of Gabriel, where our Lord was wont to bathe him when he was little. At Nazareth was our Lord nourished: and Nazareth is called the flower of gardens, and it may well be so called, for there was nourished the flower of life, even our Lord Iesus Christ. About halfe a mile from Nazareth is the bloud of our Lord, for the Jewes led him vpon an high rocke, to cast him downe and slay him, but Iesus escaped them, & leapt to another rocke, where his steps be yet seene, therefore some when they are in danger of theues or enemies, say thus: Iesus

autem transiens per mediam illorum ibat : and they say these
verses of the Psalter three time, Irruat super eos formido, &
pauor in magnitudine brachij. Domine fiant immobiles quasi
lapis, donec pertranseat populus tuus, Domine, et populus iste
quem redemisti. And so when this is said, a man may goe
without any letting. We shall also vnderstand and know that
our blessed Lady bare her childe when she was fiftene yeares
of age, and she liued with him thirty two yeares and three mo-
neths, and after his passion she liued two and twenty yeares.

The way from Nazareth to the Mount or Hill
of Tabor. Chap. xxxvj.



And from Nazareth to the Mount Tabor is three
miles, and there our Lord was transfigured be-
fore S. Peter, S. Iohn, and S. James. And there
they saw spiritually, our Lord, Moses, and Elias
the prophet. For which cause S. Peter said, Bonum
est nobis hic esse, &c. that is, It is good for vs to be here, let vs
make three Tabernacles. And our Lord Iesus Christ bad
them that they should tell it no man, vnto the time that he
was risen from death to life. From mount Tabor a mile di-
stance is mount Hermon, and there was the Citie of Paim,
before the gates of this Citie our Lord raised the sonne of the
widow that had no more chldren.

Of the Sea of Galile. Chap. xxxvij.

And from thence men goe to a Citie that is called Tybe-
rias, that butteth on the Sea of Galile, and though it be
called the Sea of Galile, it is no Sea, nor arme of the sea, for
it is but a streame of fresh water, and it is more then an hun-
dred furlongs long, and fifty broad, and therein is many good
fishes, and by that same Sea stand many good Cities : there-
fore this sea changeth often his name after the Cities that
stand thereupon, but it is all one water or sea: and vpon this
Sea our Lord walked, and said to Peter when he came on
the

of Sir Iohn Mandeuile Knight.

the water, and was neare drownded : O exigua fide prædite, quid dubitasti ? that is, O thou of little faith, why didst thou doubt ?

Of the Table whereon Christ ate after his Resurrection.

Chap. xxxviii.



In this Citty of Tyberias is the Table that Christ ate on with his Disciples after his Resurrection, and they knew him by breaking of bread, as holy Writ saith; Et cognouerunt eum in fractione panis; that is, They knew him in breaking of bread. And about the Hill of Tyberias is a Citty where our Lord fed five thousand people with five Barly Loaves and two Fishes. In that Citty also did men cast in anger a fire-brand or burning sticke after our Lord, but that same burning sticke did



fall on the earth, and incontynently grew out of the same sticke a tree, which is waren a big tree, and there groweth yet, and the scales of the tree be all blacke. We shall vnderstand that the River Iordane beginneth vnder the Hill of Lybanp, and

there beginneth the Land of Promise, and it lasteth unto
Barfabe of length, and from the North part to the South is
nine score mile, and of breadth from Jericho to Jaffe, it is
forty mile. And yet shall vnderstand that the land of Promise
beginneth at the Kingdome of Surry, and lasteth unto the
wildernesse of Araby.

Of strange manners and diuers. Chap. xxxix.



And in this Countrey, as in many other Lands be-
yond the Sea, it is a custome when they haue war,
that if a Citie or Castle be besieged so strongly that
they can send no messengers to any Lords for suc-
cour, then they write their Letters, and binde them about the
neckes of Doves, and let them flye their wayes, because the
Dove is of that nature, that shee will returne againe to the
place where shee is bred, and thus they doe commonly in that
Countrey. And yet shall vnderstand that among the Saracens
in many places dwell Christians vnder Tribute, and they
are of diuers manners, and haue diuers Lawes, though they
be all Christians, and beleue all well in our Lord God, the
Father, the Sonne, and the holy Ghost, but yet they faile in
the Articles of our Faith, and they are called Iacobins.



For S. Iames conuerted them to the faith, and S. Iohn Baptised them : and they say that men næde onely to confesse their sins vnto God, and not vnto man, for they say that God had not one man confesse himselfe to another man. And therefore said David in this manner, Confitebor tibi Domine in toto corde meo, That is, Lord I will confesse my selfe vnto thee with all my heart. And in another place he saith thus, Peccatum meum cognitum tibi feci, That is, My trespass I haue made knowne vnto thee. And in another place, Deus meus es tu, & confitebor tibi. That is, Thou art my God, and I will confesse my selfe vnto thee. And in another place. Quoniam cohabitatio hominis confitebitur tibi, that is, The thought of man shall be knowne vnto thee. And they reade often the Bible and Psalter, but they say it not in Latine, but in their owne language, for they say that David and other Prophets did so. And S. Austen, and S. Gregory say, Qui scelera sua cogitat, & conuersus fuerit veniam sibi credit. That is, Who so knoweth his sinne, and turneth, he may beleeue to haue forgiveness. And S. Gregory saith thus, Dominus potius mentem quam verbum considerat. That is, Our Lord taketh more hæde to thought, then to word. And Saint Hillarius saith, Longorum temporum crimina ictu oculi, &c, That is, Sinnes

Sins that are done of old time, perish in twinkling of an eye, if hatred of them be in a mans heart. And therefore say they, by these authorities, that men should confesse them onely to God, and this way the Apostles taught, but the Popes that came since, haue ordayned that men should shewe them to Priests, and men as they are, and the cause is this. For they say, that a man that hath sicknesse, men may giue him no good medicines, except they know the kinde of sicknesse: also they say a man can giue no good aduice, except he know the sinne.



For there is a manner of sinne that is grievouser to one man then it is to another, and therefore it is needfull that a man know and vnderstand the kinde of sin. And there be also other men that are called Surryens, and they hold halfe our faith, and halfe the faith of the Grekes, and they haue long beards, as the Grekes haue.

And there be others that men call Georgians, whom S. George conuerted, & they doe worship more the Hallowes of heauen then others doe, and they haue their crownes shauen: the Clerkes haue round crownes, & the Lay-men haue square crownes, and they hold the Grekes Law. And there be others that men call Christians of girding, because they were girded vnder



underneath: some others called Pestozians, some Arians, some Nabians, some Gregozians, and some Indians, that are of Prester Iohns Land, and every one of those haue some Articles of our beleefe. But each of them vary from other, and their variance were too much to declare.

For to returne againe on this side Galile. Chap. xl.

Now seeing I haue tolde you of many manners of men that dwell in the Countries aforesaid, now will I turne againe to my way: for he that will turne from the Land of Galile that I spake of, to come on this side, he must goe through Damas, that is a faire Citty, and full of good marchandise, and it is three dayes Iourney from the sea, and five from Hierusalem: they carry their Marchandise vpon Cammels, Mules, Horses, Dromedaries, and other manner of Beastes. This city of Damas was founded by Helizeus, Abrahams servant, who befoze Isaac was bozne should haue bene his heyre: and there he named that Citty Damas. And in that place Caine slew his Brother Abel: and beside Damas is the mount of Syry: in this Citty be many Physitians, and that holy man S. Paul was a Physitian there, to saue mens bodies, befoze he was converted



converted, and after he was a Physitian of soules. And from Damas men goe to a place called our Lady of Hardmarch, that is fife miles from Damas, and it is on a rocke, and there is a faire Church, and there dwell Christian Monkes & Nuns in that Church. Betwene the Citie of Darke and the Citie of Raphano is a Riuer called Sabatozy: for on the Saturday it runneth fast, and all the weeke else it standeth still and runneth not, or but a little. And there is another riuer that on the night freeth fast, and vpon the day no frost is seene. And so men goe by a Citie that men call Berugh, and there those that will goe to Cipres take ship, and they arriue at a haven of Sur or of Tyre, and then goe on to Cipres: also men may goe right from the haven of Tyre, and not come at Cipres, but arriue at some haven of Greece, and by these wayes men come into the Countries befoze spoken of.

How a man may goe furthest and longest in the Countries that are here rehearsed. Chap. xli.

NOW haue I tolde you the wayes by the which men goe furthest and longest, as by Babilon and mount Sinai, and many other places, through the which men turne againe to the land of Promise. Now will I tell you the shortest way
to

of Sir Iohn Mandevile, Knight.

to Hierusalem, for many will not goe the long way, some for want of company, and many other reasonable causes: and therefore I shall tell you shortly how a man may goe with little cost and in short time.

A man that commeth from the land of the West, he goeth through Fraunce, Burgoyne, Lumbardy, and to Venice, or to Gene, or some other haven of those marches, and taketh there ship, and goeth to the Ile of Cypris, and so ariveth hee in Grece, or else in port Myzorb, or Malon, or Duras, or some other haven of those marches, and ariveth in Cyprus, and commeth not in the Ile of Rhodes, but ariveth at Famagost, that is the chiefe haven of Cyprus, or else at Larnakon, and then taking ship againe, he passeth beside the haven of Tyre, and commeth not to land, and so passeth by all the havens of the coast, till he come to Jaffe, that is the next haven to Hierusalem, for it is eight and twenty mile betwene. And from Jaffe men goe to the Citie of Ramas, and that is but little thence, and it is a faire citie, and beside Ramas is a faire Church of our Lady, where our Lord shewed himselfe unto her in thre shadowes, betokening the Trinitie, and there nere is a Church of S. George, where his head was smitten off, and then to the Castle of Cincar, and then to the mount Joy, and from thence pilgrimes see Hierusalem, and then to mount Modyn, and then to Hierusalem. At mount Modyn lyeth the Prophet Malache, and over against Ramatha is the towne of Donke, whereof Amos the Prophet was.

Of other wayes for to goe by land to Hierusalem,

Chap. xliij.



As much as many men may not suffer the labour of the sea, and better it is to goe by land although it be more paine, and a man shall goe to one of the havens of Lumbardy, as Venice or another, and per shall passe into Grece to port Myzorb or another, and per shall goe to Constantinople, and shall passe the water that is called the

The Voyages and Trauailes

Brach of S. George, that is an arme of the Sea. And from thence we shall come to Puluerail, and then to the Castle of Synopie, and so to Capadocia, which is a great Countrey, wherein are many great hills: & we shall goe through Turkey, and to the Citie of Nise, the which they wonne from the Emperour of Constantinople, and it is a fayre Citie, and well walled, and there is a Riuier that is called the Lay, and then men goe by the Alpes of Mozmaunt, and through the vales of Malebymes, and the vale of Ernar, and so more easly to Antioche, which standeth richly on the Riuier. And he that will goe another way he goeth by the Romane coast and the Romane Sea: on that coast is a fayre Castle that is called Flozage: and when a man hath passed the hills, he cometh to the Citie of Moryach, and to Artose, where is a great brydge vpon the Riuier of Ferme, that men call Fassoz, and it is a great riuier bearing ships: and beside the Citie of Damas is a Riuier that cometh from the Mount of Lybany, which is called Alban: at the passage of this Riuier, S. Eustage lost his two sonnes, when he had lost his wife, and it runneth through the plaine of Archades, and to the red sea. Then men goe to the Citie of Fermine, and so to the Citie of Ferne, and then to Antioche, and that is a faire Citie and well walled, and it is two miles long, and there is a brydge ouer the riuier, that hath at each piller a good Tower, and it is the best Citie of the Kingdome of Surry. From Antioche men goe to the Citie of Locath, and so to Geble, and to Tortouse, and there by is the land of Lambze, and a strong Castle that men call Hambeke. And from Tortouse men goe to Tripolli on the Sea, and by this Sea men goe to Dacres, and there is two wayes to Hierusalem, by the way on the left hand men come first vnto Damas by the riuier Iordane, & on the right side men goe through the land of Flagme, and so to the Citie Caiaphas, in which Citie Caiaphas was Lord, and some call it the Castle Belle-rius, and from thence is foure dayes Iourney to Hierusalem, and they goe through Celary, Philyppe, Jasse, Ramas, and Cumar, and so to Hierusalem.

of Sir Iohn Mandeuile, Knight.

Yet another way by land toward the Land of
 Promise. Chap. xliij.



Now haue I tolde you some wayes by land
 and by water, how men may goe to Hieru-
 salem. And there be many other wayes that
 men goe by, after the Countries that they
 come from, neuerthelesse they come all to one
 end, yet is there a way all by land to Hie-
 rusalem, and passe no Sea but to France or Flanders, but
 that way is very long and perillous, and of great trauaile,
 wherefoze few goe that way: but he that will goe that way,
 must goe by Almaine and Pruse, and so to Tartary, this
 Tartary is holden of the great Caane, of whom I shall
 speake afterward, for thither reacheth his Lordship, and all the
 Lords of Tartary yeld to him Tribute. Tartary is a barren
 Countrey, and very sandy, for there groweth little eyther
 Corne or other fruite, but there is great plenty of Beasts, and
 therefore they eat flesh without bread, and they sup the broath,
 and they drinke the milke of all manner of Beasts. And be-
 cause they haue great scarcitie of wood, they dry the dung of
 Horses and of other Beasts, and burne it for to dresse their
 mirateby. Princes and other Lords eat but once in the day,
 and that is very little, and they be soule folke and ill liking.
 In Summer there are many great tempests & thunders that
 slay many men and beasts: sometime on the sodaine it is very
 cold, and againe on the sodaine it is very hot. The Prince of
 the Land they call Roco, and hee dwelleth at a Citie that is
 called Orda, but very few Strangers doe desire to dwell in that
 Land, for it is good to sow thornes and wexdes in, but other
 good there is none, as I heard say, for I was not that way,
 but I haue bene in other Countries marching thereon, as in
 the land of Ruffie and Pissand, and the kingdome of Brecon,
 and Lectow, and the kingdome of Grassen, and in many other
 places: but I neuer went that way to Hierusalem, and there-
 foze I cannot well tell it, for I haue vnderstood that men may

The Voyages and Trauailes

not well goe that way but in Winter, when the waters and mires that be in that land be frozen and couered with snow, so that men may passe thereon: for were not the snow, there might no man goe in that land but he were lost. And ye shall vnderstand that a man must goe three dayes iourney from Bysle to passe this way, befoze he can come to the land of Sarafins.

And if by chance any Christians passe that way, as once a yere they doe, they carry their baggage with them, for they should finde nothing there but a manner of thing that they call Hyles, and they carry their baggage vpon the Hies on sleds, and chariots without wheeles, and as long as their baggage last, they may dwell there, but no longer. And when the spies of the countries see Christians come, they runne to the townes and castles, & cry aloud, Kara, Kara, Kara, and as soone as they haue cryed, then doe the people arme them. And ye shall vnderstand that the Hies there is harder then it is here, and every man hath a Stone in his house, and therein they eate and doe all things that them needeth, and that is at the North part of the world, where it is commonly cold, for the Sun appeareth not nor shineth but a little in that countrey, and that land is in some places so cold that there may no man dwell therein, and on the South side of the world, it is in some places so hot that there can no man dwell, the Sunne giueth so great heate in those countries.

Of the faith of the Sarafins, and of the booke of their law, named Alkaron. Chap. xliij.



As much as I haue told you of the Sarafins and of other Lands, I purpose to set downe a part of their law, and of their beliefe, as their booke saith, that they call Alkaron, and some call that booke Hysap, some call it Harmie, in diuerse languages of countries, which booke Mahomet gaue them, in the which booke he wrote among other things, as I haue often read and seene, that they that are good shall goe to Paradise, and the euill folke to hell,

of Sir Iohn Mandeuile, Knight.

hell, and so beleue all Saracins. And if a man aske of what Paradise they meane, they say it is a place of delights, where a man shall finde all manner of fruits at all times, and waters and riuers running with milke and honey, wine and fresh water, and they shall haue faire houses and good, as they haue deserved, and those houses are made of precious stones, gold, and silver, and every man shall haue ten wiues and maidens, and he shall every day once haue to doe with them, and yet shall they still be maidens. And they speake often of the blessed virgin Mary, and tell of the Incarnation, that Mary was learned of Angels, and that Gabriel said to her that she was chosen befoze all other from the beginning of the world, and that witnesseth well their Booke: and Gabriel told her the incarnation of Iesus Christ, and that she should conceiue and beare a childe: and they say that Christ was a holy Prophet in word and dede, and also make and right wise to all men, and one not any way blame worthy: & they say that when the Angell told her of the incarnation, she had great dread, for she was very young, and there was one in that Countrey that practised Sorcery, who was called Takina, that with inchantments could make him like an Angell, and went often and lay with maidens, and therefore was Mary the more afraid of the Angell, and thought in her minde that it had bene Takina who went to maidens, and she charged him in the name of God to tell her if he were the same Takina, and the Angell had her haue no dread, for he was for certaine a true messenger of Iesus Christ.

Also their Booke of Alkaron saith, that shee had a childe vnder a Palme tree, then was shee greatly ashamed and wished her selfe dead, but as soone as her childe was borne, he spake and comforted her saying, Ne timeas Maria; that is, Be not afraid Mary. And in many other places saith their Booke Alkaron, that Iesus Christ spake as soone as he was borne, and the Booke saith, that Iesus Christ was sent of Almighty God to be an ensample to all men, & that God shall iudge all men, the good to heauen, and the wicked to hell, & that Iesus Christ is the best Prophet of all other, and next to God, and that he was

The Voyages and Trauailes

was a holy Prophet, so: he gaue to the blinde their sight, and healed all diseases, he raised men, and was taken quicke into heauen. And if they may finde a Booke with Gospels, namely, *Missus est Angelus*, they doe it great worship: and they fast one moneth in the yeare, and eate onely at night, and they keepe them from their wines, but they that are sicke are not constrained to it. And their Booke *Alkaron* speaketh of Jewes, and saith, they are wicked people, so: they will not beleue that *Iesus Christ* is of God. And they say that the Jewes speake falsely of our Lady and her Sonne *Iesus Christ*, say- ing that they did not hang him on the Crosse: so: the Saracens beleue so neare our saith, that they are easily conuerted, when men preach the Law of *Iesus Christ*. They say also that they know right well by their Propheties, that their Law of *Mahomet* shall faile, as the Jewes Law doth, and that the Law of Christians shall last to the worlds end. And if a man aske them wherein they beleue, they say that they beleue in God Almighty, that is the maker of heauen and earth, and all other things, and without him is nothing done, and at the day of Judgement every man shall be rewarded after his deserv- ing, and that all things are truth that *Christ* said by the mouthes of the Prophets.

Yet further concerning *Mahomet*. Chap. xlv.

Also *Mahomet* had in his Booke *Alkaron*, that every man should haue two wiues, or thre, or foure, but now they haue nine, and as many le- mans as them liketh, and if any of the wiues doe wrong to their husbands, hee may drive her out of his house and take in another, but hee must giue to her part of his goods. Whereouer, where men speake of the Father, the Sonne, and the holy Ghost, they say that they are not thre persons but one God: so: their Booke *Alkaron* speaketh not thereof, nor of the Trinitie: but they say that God spake or else hee was dumbe, and that God had a Ghost, or else he was not aliue: & they say Gods Word hath great strength, and so saith their *Alkaron*,

Alkaron, and they say that Abraham and Moses were greatly
 in fauour with God, for they spake with him, and Mahomet
 was a true messenger of God: and they haue many good ar-
 ticles of our faith, and some vnderstand the Scriptures, Pro-
 phets, Gospels, and the Bible, for they haue them written
 in their language. In their manner they know holy Writ,
 but they vnderstand it not but after the letter, and so doe the
 Jewes, for they vnderstand it not spiritually, but after their
 letter, and therefore saith Saint Paul, *Litera occidit, spiritus
 autem viuificat*; that is, The letter killeth, but the Spirit
 quickeneth. The Saracens likewise say that the Jewes are
 wicked, for they keepe not the Law of Moses which hee gaue
 them: and also Christians are euill, for they keepe not the
 Commandements of the Gospell, that Iesus Christ sent vnto
 them. And farther I shall tell you what the Souldan told
 mee vpon a day in his Chamber, shutting out all other men,
 as Lords, Knights, and others, for hee would speake with me
 in counsell: and then hee asked mee how Christians gener-
 allyd themselves in our country: and I answered him and said,
 Right well, thanks be to God: but he said secretly nay, for hee
 said that our Priests made no force of Gods service: for they
 should giue good example to men to doe well, and they giue ill
 example, and therefore when the people should goe on the ho-
 ly dayes to Church to serue God, they goe to the sauerne to sin
 in gluttony, bath day and night, eating and drinking as beasts
 that eat not when they haue enough. He said also, that there
 was much contention among Christians, and one would be-
 fraud another, & they were so proud that they wist not how to
 clothe them, now short, now long, now strait, now wide, & of all
 fashions: whereas they should be humble and meke, giuing
 their almes as Iesus Christ did, in whom they beleue. He said
 also, that they were so covetous, that for a little money they
 would sell their children, sisters, or wiues, one man taking an-
 other mans wife, and no man keeping his promise: therefore
 said he, for their sins hath God giuen these lands to our hands,
 and not through our strength, but all for your sinnes. For wee
 know certainly, that while ye truly serue your God, he will
 helpe

helpe you, so that no man shall winne of you; if that ye serue
your God, as ye ought to doe; but while they liue so sinfully
as they doe, we haue no dread of them, for their God will
not helpe them. And then I asked him how that he knew the
state of Christians in that manner, and he said, that he knew
well both of Lords and of commons, by his messengers which
he sent through all the countries, as it were merchants, with
precious stones and other merchandise, to know the manner of
every country. And then he did call againe all the Lords into
his chamber to vs, and then shewed he vnto me thre persons
that were great Lords of that country, who shewed vnto me
the manner of my country, and of all Christendome, as though
they had bene men borne in the same parts, and they spake
French right well, and the Soudan also, and then I had great
meruaile of this flander of our faith, and so they that should
be turned by our good examples to the Faith of Iesus Christ,
they are decayne away through our euill living, and therefore
it is no wonder if that they call vs euill, for they say truth, but
the Saracins are true, for they keepe truly the command-
ments of their Alkaron.

Of the birth of Mahomet. Chap. xlvj.



As ye shall vnderstand that Mahomet was borne
in Araby: and he was first a poore Iudge and kept
horse, and went after merchandise. And so he came
once into Egypt with merchandise, and Egypt was
the same time christened, and there was a chappell beside Araby,
and there was an hermit, and when he came to the Chappell
that was but a little low house, as soone as he entred, it began
to be as great as it were a pallace gate, and that was the first
miracle that the Saracins say that he did in his youth. After
began Mahomet to be wise and rich, and became a great Astro-
nomer, and since was the keeper of the land for the Prince Co-
rodan, and gouerned it full well, in such manner, that when
the Prince was dead he marryed the Lady named Qua-
drige. And Mahomet fell often into the falling euill: wherefore
the

the Lady was sorry that she had taken him unto her husband,
and hee made her beleve that every time hee fell so, the Angell
Gabriel spake to him, & for the brightnesse of the Angell he fell
downe. This Mahomet raigned in Araby, in the yere of our
Lord five hundred and twenty, he was of the kindred of Ismael
that was Abrahams son, whom he begat of Agar, the other are
called Saracens of Sara, but some are called Moubites, & some
Ammonites after Lots two sons. This Mahomet loved well a
good man an Hermit, that dwelt in the wilderness, a mile from
Mount Sinai, in the way as men goe from Araby to Calde, a
dayes journey from the sea, whence marchants of Venice come,
and Mahomet went often to this Hermit, for he heard gladly
the Hermit preach, but his men were displeased at it, for they
travelled sometime all night, wherefore they wished the hermit
dead. So it befell on a night, that Mahomet was soe drunken
with strong wine, so that he fell in a sleepe, then his men took
his sword out of his sheath whiles he lay and slept, and there-
with they slew the Hermit, and when they had done they put
up the sword againe all bloody, and upon the morrow when
that he found the Hermit thus dead, he was very angry in his
minde, and right wroth, and would have put his men unto



The Voyages and Trauailes

death, but they all with one accord, and with one consent, said that hee himselfe had slaine him, when hee was drunken, and they shewed him his owne sword all bloudy, & then he belieued that they said the truth, and cursed the wine, and all those that dranke it. And therefore Saracins that are deuout, drinke no wine openly, lest they should be reyned, but they drinke good Beuerage, sweet and nourishing, that is made of Calamels, and thereof is sugar made.

And it befell sometime that Christians became Saracins, eyther through pouerty, simplenesse or wickednesse, and therefore their Archbishop when he receiued them said thus: Laclles ella Mahomet roses ella; that is to say, There is no God but one, and Mahomet his messenger. And saying I haue told you a part of their law and of their customes: Now I shall tell you of their Letters with their names.

First, they haue for a al moy, berhat for b, cathi c, erhoti e, for d delphoye, for f thy, garophing g, hecum h, iochi i, kathik, lorhun l, malach m, nahalht n, orthy o, thozi p, zothij q, rucholat r, chotimus s, salathy t, yrichom v, mazet x, zalepin z, & ioheten con, these are the names. These foure letters haue they yet moze for diuersitie of their language, soasmuch as they speake so in their throats, as we haue in our language, and speake in England. Two letters moze they also haue in their A. B. C. that is to say, y, &, the which are called throne and zowx.

Of diuers Iles and manner of people, and of maruailous Beasts. Chap. xlvij.



And sithence I haue spoken befoze of the holy land and countries thereabout, & many wayes thither, and to mount Sinay, and to Babylon, and diuers other places which I haue spoken of. Now will I speake of strange beastes, of diuers people, Countries and Iles that are parted by the Floods which issue out of Paradise terrestre. For Pelopotamia and the Kingdome of Calde and Araby, are be-
thwene

of Sir Iohn Mandeuile Knight.

betwene two floudes, Tygre & Euphrate, and the kingdome
of Media and Persia are betwene two floudes, Tygre & Py-
lus, and the kingdome of Surry, Palestine and Femines, are
betwene Euphrates & the Mediteranian Sea. It is of length
from Marroch on the sea of Spaine, unto the great Sea, and
so it lasteth beyond Constantinople thre hundred and twenty
miles of Lombardy, and to the Ocean Sea. In Inde is the
kingdome of Sichein, which is all closed among hills, and be-
side Sichein is the Land of Amazony, wherein dwell none
but women.



And thereby is the kingdome of Albany, which is a great
land: and it is so called because that men are more white there
than in other places. In this Country are great hounds and
strong, so that they overcome Lyons and slay them. And yet
shall understand that in these Countries are many fies and
lanes, of all which it were too long to tell, but of some I will
speak more plainly afterwards.

The Voyages and Trauailes

Of the hauen of Gene, for to goe by sea into diuers Coun-
tries. Chap. xlviii.



Now he that will goe to Tartary, Persia, Chaldea, or
Inde, he taketh ship at Gene or at Venice, or at
any other hauen, and so he passeth by the sea, and
arriueth at Topasond, that is a good citie that some-
time was called the hauen of brydge, and there is
the hauen of Persia, of Medes, and of other marches. In this
Citie lyeth S. Athanasius, that was Bishop of Alexantia,
and made the Psalm Quicumque vult.

This man was a great Doctor of Diuinitie, and of the
God-head, he was accused vnto the Pope of Rome, that he
was an Heretike, and the Pope sent for him, and put him in
prison, and while he was in that prison, he made this Psalm
and sent it vnto the Pope, and said, if that he were an heretike
then was that Heresie, for that was his faith and his beliefs:
and when the Pope saw that what he had said therein, was
all our Faith, he anon deliuered him out of prison, and com-
manded that Psalm to be said enery day at the beginning of
service, and so he held Athanasius for a good Christian, but he
would neuer after goe to his Bishopricke, because they accused
him of Heresie. Topasond was sometime holden of the Empe-
rour of Constantinople, but a great man that he sent to helpe
the country against the Turkes, did hold it to himselfe, and cal-
led himselfe Emperour of Topasond.

And from thence men goe through the Armony, and in that
country is an old Castle that is on a Roocke, that men call the
Castle of Sipren, and there men finde an Heretike sitting vpon
a perch right well made, and a faire Lady of Fairy that he
peth it, and he that will watch this iame Heretike seauen dayes
and seauen nights, some say that it is but thre dayes and
thre nights, alone, without any company, and without sleepe:
this faire Lady shall come vnto him at the seauen, or at thre
dayes end, and shall grant vnto him the first thing that he
shall aske of wo:ldly things, and that hath often bene proued.



So upon a time it befell that a man who at that time was King of Armony, that was a right doughty man, watched upon a time, and at the seauen daies end, the Lady came to him and bad him aske what he would, for he had well done his duty : and the King answered and said, that hee was a great Lord, and in good peace, and he was rich, so that he would aske nothing but onely all the body of the faire Lady, or to haue his will of her. Then this fayre Lady answered and said vnto him, that hee was a foole, for he wold not what he asked, neither might he haue her, for he should haue asked of her onely worldly things, and she was not worldly. And the King said hee would thought else, and shee said, fith he would aske nought else, shee would grant him and all that came after him, thre things, and said vnto him : Sir King ye shall haue warre without peace vnto the ninth degree, and ye shall be in subiection vnto your enemies, and ye shall haue great neede of good Cattell. And since that time all the Kings of Armony haue bene in warre, and neede, and vnder tribute of the Saxons. Also a poore mans sonne as he watched on a time, and asked the Lady if that hee might be rich and happy in merchandise, and the Lady granted him, but shee said to him that hee had asked his undoing, for great pride that hee should haue there-

The Voyages and Trauailes

thereof. And this man became so great a marchant, both by sea and land, that he was so rich that he knew not the thousand part of his goods. Also a Knight of the templers watched likewise, and when he had done, he desired to haue a purse full of gold, and whatsoener he took thereof, it should euer be full againe: and the Lady granted it him, but she told him that he had desired his destruction, by the great mispending that he should haue of the same purse, and so it befell. But he that shall watch, hath great neede to keepe him from sleepe: for if he sleepe he is lost, so that he shall neuer be seene after. But this is not the right way, but for the meruaile.

From Topasand men goe to great Armany, to the Citie Artyzon, which aforesaid was a fayre Citie, but the Turkes haue so destroyed it, that there neither groweth wine nor fruit. From Artyzon, men goe to the hill Sabistocoll, and there nere is another hill called Arath, but the Jewes call it Thano, where the Arke of Noe rested after the Deluge, and on that hill a man may see very farre in cleare weather, for the hill is full seven miles of height, and some say they haue ben there, and put their fingers in the holes where the fiend went out when Noe said in this manner, Benedicite. But I iudge that for sooth that is alway upon that hill, both winter and summer, no man may goe by since NOE was there: but onely one is said to haue bene there, who brought a planks that yet is in the Abbey at the hills fote, for he had great desire to goe upon that hill, and when he was at the third part upward, he was so weary that he might not goe further, and he rested him and slept, and when he was awake, he was doونه at the hills fote: and then prayed he to God devoutly that he would suffer him to goe to the upper part of the hill, and an Angell said, that he should haue his desire, and so he did, and since that time no man did euer come there. And therefore a man ought not to beleue all things that are spoken of it.

And from thence men goe to a Citie that is called Tanyzo, which is a faire and a rich Citie. Beside that Citie is an hill of salt and thereof every man taketh what he will: and there dwell



dwelt many Christians under tribute of the Saracins. From
thence men goe through many Cities, Townes, and Vil-
lages toward Inde, and then come to a Citty that is called
Cassage, that is a faire city, and neare that city is abundance of
corne, wines and all manner of fruits, and there met the three
kings together, that went to make their offerings to our Lord



The Voyages and Trauailes

in Bethlehem. From that Citie men goe to another called Cardabago, and Danims say that Christians may not dwell there, but they dye some, yet they knowe not the cause. From thence men goe through many Countries, Cities and townes, so that it were too long to tell all, and to the Citie of Carnaa, that was sometime so great, that the wall was five and twenty miles about, which yet may be seene, but it is not now inhabited, and at that place endeth the Land of the Emperour of Persia.

Of the Country of Iob, and of the kingdome of Calde.
Chap. xlix.



On the other side of the Citie of Carnaa, men enter into the land of Iob, that is a good land, and great plentie of all fruits, & it is there also called Sivere. In this land is the citie of Thomar. This Iob was a Danim and also he was Cosraas son, and hee held that land as the prince thereof, and he was so rich that he knewe not the hundred part of his goods, and after his pouertie God made him richer then ever he was before, so that he was king of Idumea after the death of King Esau, and when he was king he was called Iob, and in that kingdome he liued an hundred threescore and ten yeares, so that when he dyed he was two hundred forty and eight yeares old. And in this land of Iob is no want of any thing that is needfull for mans body. There are hills where men finde Hanna, which Hanna is called Angels bread, it is white of colour, and much sweeter then Sugar or hony, and it cometh of the dew of heauen that falleth on the hearbs, and there it congealeth and waxeth white, and it is vsed in medicines for rich men.

This Land boundeth on the land of Calde, which is a great land, and there the men are very sayre, and well apparellled, as with cloath of Gold, beset with costly Pearles and many other precious stones. The women are but hard savoured & goe bare foot, and meanly clad, with a wide and coarse coate, but so short that it scarce couers their knees, their haies are long.



long, downe to the softe: they haue long blacke hayre hanging about their shoulders, and are nothing lovely to looke upon, but I had best say no more, for I am afraid I shall get small thanks for my praising of them. In this land of Calde also, said is a Citie called Har, and in that Citie was Abraham the Patriarke borne.

Of the kingdome of Amazony, where dwell none but women.
Chap. L.

Near the Land of Calde is the Land of Amazony, wherein dwell no men, but all women, as men say, for they will suffer no man to live among them nor to haue rule ouer them. For also sometime there was a king and men dwelling in that land, & they had wives as in other Countries. Now it befell that the King had great warrs with the men of Syech, this King was called Colopius, and hee was slaine in battaile, and all the Nobles of his land. When the Quene and the other Ladies of the land heard that the King and the Lords were slaine, they gathered them together and killed all the men that were left in



their land among them. And when they will haue any men to
lye by them, they send for them into a Countrey that is neare
their land, and the men come and stay there eight dayes, or as
the woman liketh, and then goe they againe, and if they haue
men children, they send them to their fathers when they can
eate and goe, if they haue maid children they keepe them, and if
they be of noble blood they burne the left pay away, for bea-
ring of a shield, and if they be of baser degree, they burne the
right pay away for shooting. For the women of that countrey
are good warriours, and are often in pay with other Lords,
and the Quene of that land governeth well the land: this land
is inuironed with water. Beside Amazony is the land of Ete-
magore; that is a good land and profitable, and for the goodnes
of that land king Alexander did make a Citty there, and called
it Alexandria.

Of the Land of Ethiopie. Chap. ii.



On the other side of Chaldea toward the South side,
is Ethiopie, a great land. In this land on the South
are the folke very black. In this land is a well that
in the day the water is so cold that no man may
drinke

of Sir Iohn Mandevile Knight.

Drinke thereof, and in the night it is so hot that no man may
 abide to put his hand in it. In this land the rivers and all the
 waters are troubled, and some beale fall so; the great beate,



and men of that land are some drunken, and have little appe-
 tite to meate. They have commonly the flore of the body, and
 live not long.



In Ethiope are such men as have but one foote, and they
 goe so fast that it is a great meruaile, and that is a large foot for
 the

the shadow thereof conereth the body from Sun or raine, when they lie upon their backs, & when their children are first borne, they looke like russet, but when they waxe old, then they be all blacke. In Ethiope is the Land of Saba, of which one of the things that sought our Lord at Bethlehem was King.

Of Indethe more and the lesse, and of Diamonds: of small people, and other things. Chap. liij.



From Ethiope men goe into Inde, through many and diuers Countries: first, through Inde the more, and it is parted into three parts, that is to say, Inde the more, which is a hot Land: and Inde the lesse, which is a temperate land: and the third part is toward the North, & there it is very cold, so that with great cold, frost and Ice, the water becomes Christall, and upon that groweth the rich Diamonds that are of a troubled colour, that Diamond is so hard that no man may breake it. Other Diamonds men finde in Araby, that are not so good, for they are more soft, and there be some in Cypres. In Macedonia men finde Diamonds likewise, but the best are in Inde, and some are many times found in a masse, in the Mine where gold is gotten, when men breake the masse in peces: sometimes men finde some as great as a Pease, and some lesse, and those are as hard as those of Inde: sometimes there are good Diamonds found in Inde upon the rocke of Christall: and also upon the rocke of Adamant in the Sea. And upon other hills are Diamonds found that are as great as Hazell Nuts, which are all square, and pointed of their owne kinde, and they grow two together, male and female, and are nourished with the dew of heauen, and they engender commonly & bring forth other small ones, which increase & grow all the yere. I haue many times tryed, that if a man keepe them with a little of the Rocke, and wet them often with the dew, they will grow every yere, and the small will waxe great: and if a man doe beare that Diamond in his left shoe, then it is of more vertue, for the strength of their growing is toward

of Sir Iohn Mundaye Knight.

toward the North, that is, on the left side as men of those countries say. To him that beareth the Diamond with him, it giveth hardinesse, it keepeth the lims of the body, it also giveth a man victory over his enemies if his cause be right, and it keepeth him that beareth in good temper, free from strife, riot, ill speeches, sorceries and enchantments. No sooner no wilde beast shall assaile or any way hurt him. This Diamond should be neither bought nor sold, but given freely, for then it is of most vertue. It healeth the lunaticke, and him that is possessed with a diuell: and as soon as any venime or poyson is brought nere to the Diamond, it moveth, and begins to sweat, and men may easily polish them, though some thinke they may not be polished. But men may assay them well in this manner: first, cut them on precious stones, as Sapphyres, or upon Christall, and then take a stone that is called Adamant, and lay a needle before that Adamant, and if the Diamond be good and of vertue, the Adamant brasteth not the needle to it, whyles the Diamond is there. And this is the proofe that they make beyond the Sea. But it chanceth sometime that the good Diamond loseth the vertue through him that beareth it, and therefore it is needfull so to make it recover the vertue againe, or else it is of little balne,





There are in Inde many countries and diuers king-
domes, and it taketh the name of a river that run-
neth through it, which is called Inde also, and there
are many precious stones in the said river, and di-
uers other strange things, as Beles of thirty foote
long: and men that dwell neare that river are of euill colour,
yellow & greene. In the land of Inde are more then five thou-
sand Iles that are inhabited, (beside diuers that are uninha-
bited) and in each one of those are great plenty of Cities, and
much people: for the Indians are of that condition that com-
monly they passe not out of their land, for they dwell vnder the
Planet Saturne, which Planet maketh his course through the
twelue Signes in thirty yeares, but the Moone passeth through
the twelue Signes in one moneth, and for that Saturne is of
so little stirring, therefore men that dwell vnder it, and in that
Climate, haue no good will to stirre much abroad. But in our
Country it is contrary, for we are in a Climate that is vnder
the Moone, and of light stirring: and therefore it giueth vs
will to much moving and stirring, and to goe into diuers
Countries of the world, for it goe about the world more
swiftly then any other Planet doth. Also men passe through
Inde to many Countries by sea. And then they come to the
Ile of Hermes, where Marchants of Venice, and of Gene,
and of diuers other parts of Christendome come to buy their
Marchandise. And it is so warme there in that Ile that mens
members hang downe to their shankes, for the great dissol-
ving of the body. But men of that country that know other
manners doe binde them strait, and annoint them with oint-
ments made therefore for to hold them vp, whereby they might
live more ciuilly.

In this Land men and women lye all naked in the rivers
and waters, from vnder the heate of the day till it be past
none, and they lye all in the water but the face for the great
heate



beate that is there, and the women be not ashamed for the men. In this yle the ships are without nailes or bands of iron, lest the rocks of Adamant that are in the sea shoulde draw the ships to them. From this yle men go by sea to the yle of Lana where is great plenty of corne, and the King of this yle was sometime so mighty that he held war against King Alexander with great strength: men of this yle have many manners of beliefes and faith, and have also divers lawes: for some doe worship the Sonne, some the Fire, some the Trees, and some the Serpents, or any other thing that they first met in the morning, and some doe worship simulacres & Idols, but betwixen simulacres and Idols is no difference, for they are but the Images made to what likenesse soever a man may invent: for some Image hath an head like an Ore, and some have three or foure heads, one of a man, or an hore, or Ore, or any other beaust that no man hath sene.

And ye shall vnderstand, that they that worship simulacres, they worship them for worthy men that were sometime, as Hercules, & others, who did many meruailes when they liued. For they say they know well that they are not that God which created all things, but that they are in estimation with God for the meruailes they did, and therefore they worship them. And



so say they of the Sunne, for it chanceth oft times, and giueth
sometime great heate for to nourish all things on earth: and
because it is so great profit, they know well that it is not
God, but it is in Gods fauour, and he loueth it more then any
other thing, and for this cause they worship it.

And also they haue their reasons for other plants, & for fire
also, for it is profitable and needfull. And of Beasts they say, that
the Oxe is the holiest that they may finde here on earth, and
more profitable then any other: for he doth much good, and
none ill, and they know well that it may not be without the
speciall grace of God, and therefore they make their God the
one halfe like an Oxe, and the other halfe like a man, for man
is the fairest and chiefeest creature in the world. And they doe
worship to Serpents, and other beasts that they first meete in
the morning, and namely those beasts that haue good meeting,
after whom they spee well all the day after, the which they
haue proued of long time, and therefore they say that this mee-
ting commeth of Gods grace, and therefore they doe make
Images like vnto these things, that they may worship them
before they meete any thing else.

And



And there are some of them that say some Beasts are better for to meete then a bers, for Hares, Stobins, and other beasts are ill to meete first as they say. In this Ile of Cana are many wilde beasts, and Rats in that country are as great as hounds here, and they take them with Mastiffes, for cats may not take them. From thence men come to a Citie that is called Sarchis, and it is a faire and good Citie, and there dwell many true beleuing Christians, and there be men of Religion. From thence men come to the Land of Lombe, and in that land groweth Pepper, in a forrest that is called Tomber, and it groweth in none other place moze in all the world, then in that forrest, and that forrest is fifty dayes Iourney, and there by the land of Lombe is the Citie of Polomes, and vnder that Citie is a hill that men call Polombe, and thereof taketh the Citie his name.

And so at the fote of the same hill is a right faire and cleare well, that hath a full good and sweet saour, and it smelleth of all manner sorts of spices. And also at each houre of the day it changeth his saour diuersly, and who so drinketh thence in the day of that well, hee is made whole of all manner sickness that hee hath. I haue sometime drunke of that well, and me thinketh yet that I fare the better: some call it the Well of youth

The Voyages and Trauailes

youth, for they that drinke thereof seeme to be young alway,
and haue little sicknesses : and they say that this Well comes
from Paradise terrestre, because it is of such vertue. In this
land groweth Ginger, and thither come many rich marchants
for spices. In this country men worship an Dre, for his great
simplicitie and meeknesse, and the profit that is in him, for they
make an Dre to labour sixe or seauen yeares and then they eat
him. And the King of that land hath euermore an Dre with
him, and hee that keepeth him, euery day taketh his fees for the
keeping. And also euery day he gathereth his urine, and his
dung into a vessel of Gold, and beareth it to the Prelate that
they call Arch porta papaton, and the prelate beareth it to the
King, and maketh thereupon a great flour, and then the king
putteth his hand therein, and they call it ganle, and he annoin-
teth his front and his breast therewith, and they doe it great
worship, and say hee shall be fulfilled with the vertue of the
Dre before said, and that hee is hallowed through vertue of
these holy things, as they say. And when the King hath thus
done, then other Lords doe it, and after them other men accor-
ding to their degree, if they may haue any of the remnant.

In this Country their Idols are halfe man and halfe Dre,
as in the figure in the second page before is shewed, and out of
these Idols the wicked Spirit speaks vnto them, and giues
them answers of what thing that they aske him : and before
these Idols they many times slay their children, and sprinkle
the blood on the Idols, and so make sacrifice. And if any man
dye in that country, they burne them, in token of penance, that
hee should suffer no penance if hee were laid in the earth by
eating of wormes : and if his wife haue no children, then they
burne her with him, and they say that it is good reason, that
she keepe him company in the other world, as shee did in this,
but if she haue children she may liue with them, if she please,
also if he will. In this country groweth good wine, and women
drinke wine and men none, and women haue their heads and
not men.

of Sir Iohn Mandeuile, Knight.

Of the Kingdome of Mabaron. Chap. liii.



From this land men goe many a dayes journey to a country called Mabaron, and this is a great kingdome, therein are many faire Cities and townes. In this Land lyeth S. Thomas in a fayre tombe, in the Cille of Calamy, and the arme and the hand



that he put into our Lords side after his Resurrection, when Christ said vnto him, Noli esse incredulus, sed fidelis; that is to say, Be not of vaine hope, but beleue: that same hand lyeth yet without the tombe bare, and with this hand they giue their doomes in that country, to wit, who saith right, and who doth not, so; if any strife be betwene two parties, they write their names and put them into the hand, and then incontinent, by the hand casteth away the bill of him that doth wrong, and holdeth the other still that doth right, and therefore men come from farre countries to haue iudgement of causes that are in doubt.

In this Church of Saint Thomas is a great Image that is a simulacre, and it is richly beset with precious stones and pearles,

The Voyages and Trauailes

Pearles, so that Image men come in pilgrimage from farre countreies with great deuotion, and there come some pilgrims that beare sharpe kniues in their hands, and as they goe by the way, they sheare their shankes and thighes that the blood may come out, for the lone of that Idoll, and they say that he is holy that well dye for that Idols sake. And there is some that from the time that they goe out of their houses at each thirde pace they kneele, till that they come to this Idoll, and when they come there, they haue Incense, or some other thing to offer to the Idoll. And there before that Spinder of Temple of this Idoll is a river full of water, and in that river pilgrims cast Gold, Silver, Pearles and other precious stones without number in stead of offerings, and therefore when as the Spinder hath any neede of mending, then the master of the Spinder goes vnto that river, and takes out thereof as much as is needfull for the mending of the Spinder.



And ye yet shall vnderstand that when any great feast of that Idoll come, as the dedication of the Temple, or of the shewing of the Idoll, all the country thereabout assembles there together, then they set the Idoll with great reuerence in a chaire richly beset with gold and tapestrie, and so they carry him with great reuerence and worship round about the city, & before

of Sir Iohn Mandeuile, Knight.

before the chaire goeth first in Procession, all the maydens of the country, two and two together, and so after them goe the pilgrims that are come from farre countries, of the which pilgrims some fall downe before the Chayze, and so let all goe over them, insomuch that some are flaine, & others haue their armes and legs broken: this they doe for loue of the Idoll, thinking that the more paine they suffer here for their Idoll, the more ioy shall they haue in the other world. But a man shall finde few Christians that will suffer so much penance for our Lords sake, as they doe for their Idoll. And nigh before the chaire goe all the minstre's of the Country, which are without number, with great melody.



And when they are come againe to the Temple, they set by the Idoll againe in his Throne: and for worship of the Idoll two or thre are willingly flaine with sharpe knives & the men in that countrie think they haue great worship, if that holy man which is flaine be of their kindred: likewise they say, that all those that are there flaine, are holy men and Saints, and they are written in their history, and when they are thus flaine, their friends burne their bodies, and they take the ashes, and those are kept as reliques, and they say it is an holy thing, and that they feare no danger while they haue of those ashes.

The Voyages and Trauailes

Of a great Country called Lamory, where the people
goe all naked: and other things. Chap. lv.



From this country two and fiftie dayes journey, is a country that is called Lamory, and in that Land is great heat, and it is the custome there that men and women goe all naked, and they scozne all them that are clad: for they say that God made Adam and Eue all naked, and that men should haue no shame of that God made, and they beleue in the same God that made Adam and Eue, and all the world. And there is no woman married, but women are all common there, and they refuse no man. And they say that God commanded Adam and Eue, and all that come of them, saying: Crescite & multiplicamini & replete terram; Encrease and multiply, and fill the earth. No man there may say this is my wife, nor no woman may say, this is my husband, and when they haue children they giue them to whom they will of them that haue medled with them.

Also the Land is all common, for every man taketh what he will, for that one man hath now this peare, another man hath the next yeare. And all the goods, as Corne, Beasts and all manner of things in that Country are common. For there is

of Sir Iohn Mandevile Knight.

is nothing under locke, and as rich is one man as another: but they have an evil custom in eating of flesh, for they eat man's flesh more gladly then other. Nevertheless, in that land is abundance of coyne, of flesh, of fish, of gold, of silver, and of all manner of good: And thither doe Marchants bring children



for to sell, and those that are fat they eat, but those that be lean they keepe till they be fat, and then are they eaten. And beside this Ile of Lambey is another called Somaber, the which is a good Ile, and there both men and women that are of the nobilitie are marked in the visage with an hot yron, that they may be knowne from other, for they thinke themselves the worthiest of the world, and they have evermore warre with those men that are naked, of whom I spake before. And there are many other Iles and people, of the which it were overmuch for to speake here.

Of the country and Ile named Iana, which is a mightie Land,
Chap. lvi.

And there is also a great Ile that is called Iana, and the King of that country hath under him leane Kings, for he

The Voyages and Trauailes

Is a very mightie Prince. In this Ile groweth all manner of spices more plentifully then in any other place, as Ginger, Cloves, Nutmegs and other: and ye shall understand that the Nutmeg beareth the space: also in that Ile is great plenty of



all things save wine. The King of this Land hath a rich Palace, and the best that is in the world, for all the staires of his hall and chambers are made one of gold and another of silver, and all the walls are plated with fine gold and silver, and in those plates are written stories of Knights, and battailes: and the floores of the hall and chambers are of gold and silver, so that no man would beleue the great riches that are there, except he had seene it: and the King of this Ile is so mighty, that he hath many times overcome the great Caane of Cathay, which is the mightiest Emperour that is in all the world, there is often war betwene them, for the great Caane would make him hold his land tributary of him.

Of the kingdome of Pathen or Salmasse, which is a goodly land.

Chap. lvij.

AND for to goe south by the Sea, there is an Ile that is called Pathen, and some call it Salmasse, for it is a great king-

come with many faire Cities. In this land grow trees that beare meale, of which men make faire bread and white, and of good sauour, and it seemeth like as it were wheate. And there be other trees which beare venim, against the which is no medi-



cine, but onely to take of the leaues of the same trees and stampe them, and temper them with water, and drinke it, or else hee shall die sodainely, for nothing else may helpe him. And if yee will know how these trees beare meale, I shall tell you: men beue with an hatchet about the roote of the tree by the earth, and they pierce it in many places, & then cometh out a liquor, the which they take in a vessell and set it in the Sonne, and drie it, and when it is drie they carrie it vnto the mill to grind, and therof is faire meale and white. Also honey, wine and venim are drawne out of other trees in the same manner, and they put it in vessels to keepe. In that Ile is a dead sea, which is a water that hath no bottome, and if any thing fall therein, it can neuer be found: beside that sea groweth great Canes, and vnder their rootes men finde precious stones of great vertue, so; he that beareth one of those stones about him, there may no Iron wound him nor draw blood on him, and therefore they that haue those stones fight full hardely, for there may no weapon that is of Iron wound him, therefore they that know the

The Voyages and Trauailes

manner, make their weapons without yron, and so they slay them.

Of the kingdome of Talonach, the King, whereof hath many wiues.

Chap. liiij.



Then is there another Ile that men call Talonach, the same is a great land, and therein is great plenty of fish and other goods, as you shall hereafter heare. And the King of that land hath as many wiues as he will, a thousand and more, and he neuer lyeth but once by any one of them: also in that land is a great meruaile, for all manner of fishes of the sea cometh thither once



a yere one after another, and lyeth nere the land, sometime on the land, and so lieth there dayes, and men of that land come thither and take of them what they will, and then goe those fishes away, and another sort cometh, and lieth also there dayes, and men take of them, and thus do all manner of fishes, till all haue bene there, and men haue taken what they will. But no man can tell the cause why it is so. But they of that country say, that those fishes come so thither to doe worship to their King, for they say he is the worthiest King of the world, for he hath so



so many wines and getteth so many children of them. And that
 same King hath xliij. *¶* Elephants or moe, which be tame and
 they be kept for his pleasure by the men of that countrey, so
 that he may haue them ready at his hand when he hath any
 warre against any King or Prince, and then he doth put upon
 their backs castles and men of war, as the bie of the land is, as
 other Kings and Princes doe thereabout.



The Voyages and Trauailes

Of the Iland called Raso, where men be hanged as soone as they are sicke.

Chap. lix.



And from this Ile men goe to another Ile called Raso, and the men of this Ile when their friends are sicke, and that they beleue surely that they shall dye, they take them and hang them by quicke on a tree, and say it is better that birds, that are Angels of God, eate them, then wormes of the earth. From thence men goe to an Ile where the men are of an il kinde, for they nourish hounds for to strangle men. And when their friends are sicke that they thinke they shall dye, then doe those hounds strangle them, for they will not that they dye a kindly death, for then should they suffer too great paine, as they say, and when they are thus dead they eate their flesh for venison.

Of the Iland of Melke, wherein dwelleth euill people.

Chap. lx.



From thence men goe by sea through many Iles vnto an Ile called Melke, and there be full til people, for they haue none other delight but for to fight and slay men, for they drinke gladly mans blood, which blood

of Sir Iohn Mandeuile Knight.



blood they call god, and hee that can slay most, is of most
salue among them. And if there be two men at strife, and af-
ter be made friends, then must they drinke either others blood,
or else the accord is of no value. From this Ile men goe to an-
other Ile that is called Traconit where all men are as beasts,



for they are unreasonable, & they dwell in caves, for they have
not will to make houses: these men eat Roders, and speake not,
but

The Voyages and Trauailes

but make such a noise as Adders doe one to another, and they make no force of riches, but of a Stone that is of sooty colour, and it is called Tracanit, and in that Ile, they know not the vertue thereof, but they couet it for the great fairenesse.

Of the Iland named Macumeran, whereas the people haue headslike Hounds.

Chap. lxj.



From that Ile men goe to another that is called Macumeran, which is a great Ile and a faire, and the men and women of that country haue heads like Hounds, they are reasonable, and worship an Dre for their God, they goe all naked but a little cloath before their priue members, they are good men to fight, and they beare a great Target, with which they couer all their body, and a speare in their hand, and if they take any man in battaille, they send him to their King, which is a great Lord, and deuout in his faith, so be hath about his necke on a Chaine three hundred great Pearles, and as the Papists say their Paternoster and other prayers, so their King saith every day three hundred prayers to his God, before he either eate or drinke, and he beareth also about his necke a Ruby, orient, fine and good, that is nere

of Sir John Mandevile, Knight.

a foote and five fingers long. For when they chiois their King they glue to him that Ruby so beate in his hand, and then they leade him riding about the Citie, and then ever after they are subiect to him, and therefore he beareth that Ruby alway about his necke, for if he bare not the Ruby, they would no longer hold him for King. The great Caane of Cathay hath much coveted this Ruby: but he might never have it, neither by warre nor by other meane, and this thing is a full true and



bertrous man, for men may goe safely and surely through his land, and beare all that he will, for there is no man so hardy to let them. And from thence men goe to an Ile that is called Silo, this Ile is more then an hundred mile about, and therein be many Serpents which are great, with yelow stripes, and they have foure feete, with short legs, and great clawes, some be five fadome of length, and some of eight, and some of tenne, and some more, some lesse, and they be called Cocodrils: and there are also many wilde beastes and Elephants.

Also in this Ile and in many Iles thereabout, are many wilde Beeste with two heads, and there be also in that Country white Lyons, and many other strange beastes, and if I should tell all, it would be too long.

The Voyages and Trauailes o



Of a great Iland called Dodyn, where are many men
of euill condition. Chap. lxiij.



Then is there another Ile, called Dodyn, and it
is a great Ile. In the same Ile are many and di-
uers sorts of men, who haue euill manners, for
the father eateth the sonne, and the sonne the father,
the husband his wife, and the wife her husband. And it is so be
that

that the father be sick, or the mother, or any friend, the son goes some to the priest of the law, and prayeth him that he will aske of the godd, if his father shall die of that sicknesse or not. And then the priest and the son knele before the godd devoutly, and aske him, and he answereth to them, and if he say that he shall live, then they keepe him well, and if he say that he shall die, then cometh the priest with the sonne or with the wife, or any that is a friend unto him that is sick, and they lay their hands over his mouth to stop his breath, and so they slay him, and then they smite all the body into pieces, and prayeth all his friends for to come and eate of him that is dead, and they make a great feast thereof, and haue many minstrels there, and eate him with great melody.

And so when they haue eaten all the flesh, then they take the bones and bury them, all singing with great mirth, and all those of his friends that were not there at the eating of him haue great shame and reproofe, so that they shall neuer more be taken as friends.



And the king of this Ile is a great Lord and mighty, and he hath in many Iles other Kings vnder him, and in one of these Iles are men that haue but one eye, and that is in the midst



of their front, and they eat their flesh, and fish all raw. And
in another Ile dwell men that have no heads, and their eyes
are in their Shoulders, and their mouth is on their breast. In an-
other Ile are men that have no head nor eyes, and their mouth
is in their Shoulders. And in another Ile are men that have
flat faces without noses, and without eyes, but they have two



of Sir Iohn Mandevile, Knight.

small round holes instead of eyes, and they have flat mouths without lips. And in that yle are men also that have their faces all flat without eyes, without mouth, and without nose, but they have their eyes and their mouth behind on their shoulders.



And in another yle are foule men, that have their lips about their mouth so great, that when they sleepe in the Sun, they cover all their face with their lips. And in another yle are little men as dwarfes, and have no mouth but a little round hole, and through that hole they ate their meate with a pipe, and they have no tongue, neither doe they speak, but they blow and whistle, and so make signes one to another. And in another yle are men with eares hanging vnto their shoulders. And in another yle are wilde men with hanging eares, and have feete like an horse, and they run fast and they take wilde beasts and eate them. And in another yle are men that goe on their hands and feete like beasts, and are all rough, and will leape vpon a tree like Cats or Apes. And in another yle are men that goe euer vpon their knees mercifully, & have on every foote eight toes. And in another yle are folke that are both men and women, and have members of both, for to engender with, & when they will they vse one at one time, and another at another time, and

The Voyages and Traualles

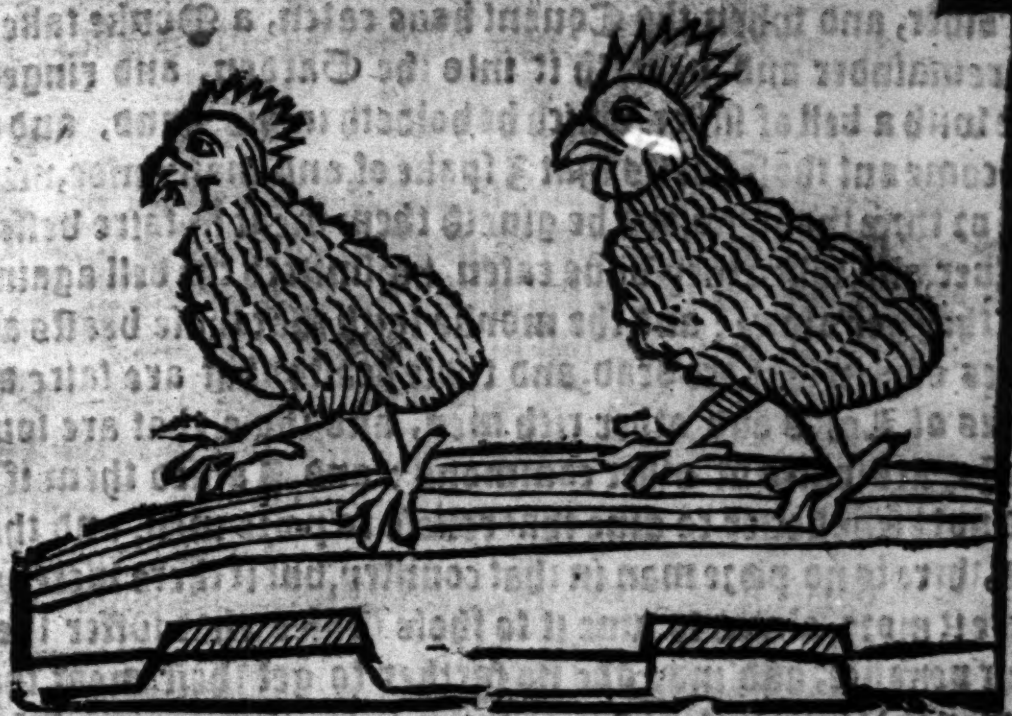


and they get children when they vse the members of a man,
and they beare children when they vse the members of a wo-
man, many other manner of folke be in the same Iles there-
about: whom of it were so long to tell all.

Of the kingdome of Mancy, which is a large kingdome.
Chap. lxiiij.



¶ So goe from this Ile, toward the East, after many
daies a man shall come to a kingdome called Span-
cy, and this is in great Inde, and it is the most de-
lectable and plentiful land in all the world. In this
land dwell Christians & Saracins, for it is a great
land, and therein are two thousand great Cities, and many
other towne. In this land no man goeth a begging, for there
is no poore man, and there men haue beards as it were Cats.
In this Ile are faire women, and therefore some men call
that land Albany, for the white folke: and there is a Citie that
is called Latozim, and it is bigger then Paris, and in that land
are Birds twice greater then they be here, and there is all
manner of vittalles good cheape. In this country are white
hens, and they beare no feathers but wool, as sheepe doe in our
Land,



Land, and women of that Country that are wedded, beare crownes upon their heads, that they may be knowne by it. In this country they take a beast that is called a Loyze, and they keepe it to goe into waters or rivers, and straight way he bringeth out of the water great fishes, and thus they take fish as much as them needeth.

From this Citie men goe many daies journey to another Citie called Cassay, which is the saltest Citie of the world, and that Citie is fiftie mile about, and there is in that Citie aboue xij. principall gates without. From thence within thre mile is another great Citie, and within this Citie are more then twelve thousand bridges, & upon each bridge is a strong towre, where the keepers dwell, to keepe it against the great Caane, for it boundeth on his land, and on each side of the Citie runneth a great river, and there dwell Christians and other, for it is a good and plenteous country, and there groweth very good vines: in this Citie the King of Pancy was wont to dwell, and there dwell yet religious men. And men goe upon the river till they come to an Abbey of Ponkes a little from the Citie, and in that Abbey is a great garden, and there in is sundry sorts of trees of divers fruits: in that garden are

The Voyages and Trauailes

are diuers kinds of beasts as Baboynes, Apes, Harmozets, and other, and when the Conent haue eaten, a Monke taketh the remainder and beareth it into the Garden, and ringeth once with a bell of silver, which he holdeth in his hand, and anon come out those beasts that I spake of, and many moe, néere two or thre thousand, and he giueth them meat in faire vessels of silver, and when they haue eaten, he smiteth the bell againe, and they goe away: and the monke saith that those beasts are soules of men that are dead, and those beasts that are faire, are soules of Lords and other rich men, and those that are foule beasts, are soules of other commons: and I asked them if it had not bene better to giue that reliefe to poore men, and they said, there is no poore man in that country, but if there were, yet were it moze almes to giue it to those soules that suffer there their penance, and may goe no farther to get their meat, then to men that haue wit, and may trauaile for their meat. Then men come to a Citie that is called Chibens, and there was the first siege of the King of Pancy. In this Citie are thre score bridges of stone, as faire as may be made.

Of the Land of Pigme, the people whereof are but three
spans long. Chap. lxiiij.

When men passe from that Citie of Chibens, they passe over a great River of fresh water, and it is néere foure mile broad, and then men enter into the land of the great Cuane. This river goeth through the Land of Pigme, and there men are of little stature, for they are but thre spans long, and they are very faire both men and women, though they be little, and they are married when they are halfe a yere old, and they liue but eight yere, for he that liueth eight yere is holden very old, and these small men are the best workmen of silke and of cotten, and all manner of things that are in the world: and these men trauaile not, nor till land, but they haue among them great men as we are, to trauaile for them, and haue great scoone of those great men, as we would haue of Gyants, or of them if they were among us.

Of

of Sir Iohn Mandevile Knight.

Of the Cite of Menke, where a great Navie is.

Chap. lxx.

From this Land men goe through many Countries, Cities and townes, til they come to a Cite that men call Menke. In that Cite is a great Navie of Shippes, and they are white as snow by reason of the colour of the wood that they are made of, and they are made as if were great houses, with halles and chambers, and other easements.

Of the Land named Cathay, and of the great riches thereof.

Chap. lxxj.

And from thence men goe upon a River that men call Caramolan, and this River goeth through Cathay and both many times harme when it wareth great: Cathay is a faire Country and rich, full of goods and marchandise: thither come Marchants every yere for to fetch spices and other marchandise more commonly then they doe to other countries. And ye shall understand that the Marchants that come from Venice, or from Gene, or from other places of Lombardy, or of Italye, they goe by sea and land eleaven moneths and more or they come to Cathay.

Of a great Cite named Cadon, wherein is the great Caanes Pallace and siege.

Chap. lxxij.

In the prouince of Cathay toward the East, is an old Cite, and beside that Cite the Tartarians have made another Cite that men call Cadon, that hath xij. gates, and between each two gates is a great mile, so thole two Cites the old and the new, is round about xx. miles. In this Cite is the Pallace and siege of the great Caane, it is a very fayre place and great, of which the wals about be two mile, and within that are many fayre places, and in the garden of that Pallace is a very great hill, on the which is another Pallace, and it is the fayrest that may be found in any place, and all about the hill are many

The Voyages and Trauailes

trees bearing diuers fruits, and about this hill is a great ditch, and there are many rivers on each side, and in those are many wilde fowles that he may take and not goe out of the Pallace. Within the hall of that pallace are rich pillars of gold, and all the wals are covered with rich skinned beasts that men call Panthers.

Those are faire beasts and well smelling, and by the smell of those skinned, none euill smell may come to the Pallace: those skins are as red as blood, and they shure so against the Sun that a man can scarcely behold them, and those skins are esteemed there as much as Gold. In the midst of the Pallace is a place made that they call, the Mountour for the great Caane, that is well deckt with great and precious stones hanging about, and at the four corners of the Mountour are four nedders of gold, and vnder that Mountour and about are Conduits of Beverage, that they drinke in the Emperours Court. And the hall of that Pallace is richly deckt and well: and first at the upper end of the hall is the Throne of the Emperour very high, where he sitteth at meat, at a Table that is well bordred with Gold, and that border is full of precious stones and great Pearles, and the graces on which he goeth by are of diuers precious stones bordred with gold.

At the left side of his Throne is the seate of his wife, a degree lower then he sitteth, and that is of Jasper, bordred with gold, and the seate of his second wife is a degree lower then the first, and that is also of good Jasper, bordred with Gold: and the seate of the third wife, is a degree lower then the second, for alway hee hath three wiues with him wheresoener he is: besides these wiues, on the same side sitteth other Ladies of his kinne, each one lower then other, as they are of degree, and all those that are married, haue a counterfaite of a mans face upon their heads nere a cubite long, all made with Precious stones, and about they are made with shining feathers of Peacocks or such other, in token that they are in subiection of man, and vnder mens feet, and they that are not wedded haue none such. And on the right side of the Emperour sitteth first his Sonne, the which shall be Emperour after him, and hee sitteth

of Sir Iohn Mandevile Knight

sitteth also a degree lower then the Emperour, in such manner of seates as the Emperour sitteth, and by him sitteth other Lords of his kinne, each one lower then other, as they are of degree. And the Emperour hath his table by himselfe alone, that is made of gold and precious stones, or of white Chistall or yellow, bordered with gold, and each one of his wives hath a table by her selfe.

And under the Emperours Table sitteth foure Clarke at his seate, that wrieth all that the Emperour saith, be it good or ill. And at great feasts, about the Emperours Table, and all other Tables in the hall is a Vine made of gold, that goeth all about the hall, and it hath many branches of Grapes, like to grapes of the Vine, some are white, some are yellow, some red, some greene, and some blacke: all the red are of Rubies, of tremes, or Allaboncs, the white are of Chistall or Byrall, the yellow are of Topaces, the greene of Emerandes, and Crisallites, and the black are of Quicks and Berandes, and this Vine is made thus of precious stones so properly, that it seemeth that it were a Vine growing. And before the Board of the Emperour standeth great Lords, and no man is so hardy to speake unto him, except it be Questions for to solace the Emperour. And all the vessels that is served in his hall or chambers, are of precious stones, and specially at the tables where great Lords eate, that is to say, of Jasper, Chistall, Amatis or fine gold, and the cups are of Emerandes, Sapphires, Topaces, and other: of any manner of stones and silver have they no vessels, for they esteeme but little of silver to make vessel of, but they make of silver, graces, pillars and panements of hals and chambers. And yee shall understand that my fellow and I were in wages with him xviij. moneths against the King of Pancy, upon whom he made war, and the cause was, we had so great desire to see the nobilitie of his Court, if it were such as we heard speake off, and truly we found it more richer, and of greater royaltie then ever we heard speake off, and we should never have beleved it, had we not seene it: but yee shall understand the use of our eating and drinking is more civill among us then in those Countries, for all the commons eate

The Voyages and Trauailes

upon skynes of beasts on their knees, and ate the flesh of all manner of beasts, and when they haue all ate, they wipe their hands on their skirts: and they ate but once in the day, and ate but little bread, but the manner of the Lords is full noble.

Wherefore the Emperour of Cathay, is called the great Caane.

Chap. lxxviii.

A Reader shall vnderstand why he is called the great Caane: ye know that all the world was destroyed with Noes flood, but Noe his wife and children. Noe had three sons, Sem, Cham & Iapheth. Cham when he saw his fathers priuities naked when he slept, he scorned it, and therefore he was cursed, and Iapheth couered it. These three brethren had all land. When Cham took the best part Eastward, that is called Asia, Sem took Africke, and Iapheth took Europe. Cham was the mightiest and richest of his brethren, and of him are come the Panis folke, and diuers manner of men of those Isles, some beadlese, & other men disfigured: for this Cham the Emperour, they called him Cham and Lord of all. But ye shall vnderstand that the Emperour of Cathay is called Caane, and not Cham, and for this cause: It is not long agoe that all Tartary was in subiection and thral to other nations about, and they were made herdsmen to keepe beasts, and among them was viij. linages or kings, the first was called Tartary, that is the best, the second linage is called Tamahot, the third Furace, the fourth Malaire, the fifth Demoth, the sixth Penchy, and the seventh Sobeld. These are all bolden of the great Caane of Cathay. Now it befell that the first linage was an old man, and he was not rich, and men called him Chapius. This man lay and slept on a night in his bed, and there came to him a knight all white, sitting vpon a white horse, and said to him, Caane sleepest thou & God that is almighty sent me to thee, and it is his will that thou say to the viij. linages, that thou shalt be their Emperour, for you shall conquer all the land about you, and they shall be in your subiection, as you haue bene in theirs: and when the morrow cometh

he

of Sir Iohn Mandeuile Knight.

hee rose vp and said so to the leaueyn linages, and they scozned him, and said he was a fole: and the next night the same knight came to the vij. linages, and bad them in Gods behalfe to make Chanus their Emperour, and they should be out of all subiecti- on. And on the morrow they chose Chanus to be Emperour, and did him all worship that they might doe, and called him Caane as the white knight called him, and they said they would doe as hee bad them. Then he made many statutes and lawes, the which they called *Isakan*. The first statute was, that they should be obedient to God almighty, and beleue that he should deliuer them out of thraldome, and that they should call on him in all their woorks. Another statute was, that al men that might beare armes should be numbred, and to each ten should be a *Spaister*, and to a hundred a *Spaister*, & to a thousand a *Spaister*. Then he commanded to all the greatest and principallest of the vij. linages, that they should forsake all that they had in he- ritage or lordship, and that they should hold them payed off that he would giue them of his grace, & they did so: And also he bad them that each man should bring his eldest son before him, and slay his owne son with his owne hands, and smite off his head, and presently they did his bidding. And when hee saw they made no letting of that hee bad them, then bad hee them follow his banner, and then hee put in subiection all the lands about him.

How the great Caane was hid vnder a tree, and so escaped his enemies, because of a Bird. Chap. lxxix.

ANd it befell on a day, that the Caane rode with a few men to see the land that hee had won, and hee met with a great multitude of his enemies, and there hee was cast downe off his horse, and his horse slaine, and when his men saw him at the earth, they thought hee had bene dead, and fled, and the enemies followed after, and when he saw his enemies were far, he hid him in a bush, for the wood was thicke there, and when they were come a- gaine from the chase, they went to seeke him among the wood

The Voyages and Trauailes

if any were bid there, and they found many, and as they came to the place where hee was, they saw a bird sit on a tree, the which bird men call an Owle, & then said they, that there was no man, so the bird sat there, and so went they away, and thus was the Caane saved from death, and so he went away on a night to his owne men, which were glad of his coming: and from that time vnto this day men of that Country haue that Bird in great reuerence, and so that cause they worship that bird aboue all other birds of the world.

And incontinent hee assembled all his men and rode vpon his enemies and destroyed them, and when hee had won all the lands that were about him, hee held them in subiection: And when the Caane had led all the Lords to mount Belyan, the white knight came to him in a vision againe, and said vnto him, Caane the will of God is that thou passe the mount Belyan, and thou shalt win many lands, and because thou shalt finde no passage, goe thou to the mount Belyan, that is vpon the sea side, and kneele nine times thereon against the East, in worship of God, and he shall shew thee a way how thou shalt passe, and the Caane did so, and anon the sea that touched the hill withdrew it selfe and shewed him a faire way of nine fote broad betwene the hill and the sea, and so hee passed right well with all his men, and then hee won the land of Cathay that is the best land and the greatest of all the world; and for those nine kneelings, and the nine fote of way, the Caane and the men of Tartary haue the number of nine in great worship.

Of the great Caanes letters, and the writing about his Seale.

Chap. lxx.



And when he had won the land of Cathay hee died, and then reigned after Cythoco the eldest Son of Caane, and his other brothers went to winne them lands in other Countries, and they won the land of Prusse, & of Russe, and they did call themselves Caanes, but hee of Cathay is the greatest Lord of all the world, and so hee calls himselfe in his letters, and saith thus. Caane filius Dei excelsi

of Sir Iohn Mandeuile Knight.

excelli, vniuersam terram colentium sumus Imperator & Dominus Dominantium. That is to say, Caane, Gods son, Emperour of all those that till all the land, and Lord of Lords. And the writing about his great seal is. Deus in coelo, & Caane super terram eius fortitudo omnium hominum Imperatoris sigillum: That is to say, God in heauen, Caane upon earth his strength the seal of the Emperour of all men. And the writing about his priute seal is. Dei fortitudo omnium hominum Imperatoris sigillum: That is, the strength of God, the seal of the Emperour of all men. Although it be so that they be not Christians, yet the Emperour and the Tartarians belene God almightie.

Of the gouernance of the Countie of the great Caane.

Chap. lxxj.

Now haue I told you why he is called the great Caane: Now shall I tell you of the gouerning of his Court when they make great feasts, and hee keepeth foure principall feasts in the yere, the first is of his birth: the second, when hee was carried to the Temple to be circumcised: the third is of his Yools, when they begin to speake: and the fourth, when the Yool be ginneth first to doe miracles, and at those times he hath men well aryed by thousands and by hundreds, & each one knowes what hee shall doe. For there is first ordained foure thousand rich Barons and mightie, so to ordaine the feast and to serue the Emperour, and all these Barons haue crownes of Gold, well deckt with precious stones and pearles, and they are clad in cloth of gold and camathas, as richly as they may be made, and they may well haue such cloathes, for they are there of lesse price then wollen cloath is here. And those foure thousand Barons are parted into foure parts, and each company is clad in diuers colours very richly, & when the first thousand is passed and hath shewed themselves, then come the second thousand, and then the third thousand, and then the fourth: and none of them speaketh a word. And on the one side of the Emperours table

The Voyages and Trauailes

ble steth many Philosophers of many sciences, some of Astro-
nomie, Algromancie, Geometrie, Pyromacy, and many other
sciences, and some haue befoze them Astrolabes of Gold or pre-
cious stones full of land, or of coales burning, some haue horo-
loges well dight and richly, and other many instruments af-
ter their Sciences, and at a certaine houre when they see time
they say to men that stand befoze them, make peace, and then
say those men with a loud voice to all the hall, now be still a
while, and then say one of the Philosophers each man make
reuerence and incline to the Emperour, that is Gods son, and
Lord of the world, for now is time and houre, and then all men
bow to him and kneele on the earth, and then the Philoso-
pher biddeth them rise up againe: and at another houre ano-
ther Philosopher biddeth them put their finger in their eares,
and they doe so: and at another houre another Philosopher
biddeth that all men shall lay their hands on their heads, and
they doe so, and then hee biddeth them take them away, and
they doe so, & thus from houre to houre they bid diuers things,
and I asked pryncially what it should meane, and one of the Pa-
sters said, that the bowing and the kneeling on the earth at that
time, hath this token, that all those men that kneeled so, shall
euermore be true to the Emperour, that for no gift nor threat-
ning they shall neuer be traitours nor false to him, and the put-
ting of the finger in the eare hath this token, that none of those
shall heare any ill spoken of the Emperour, or his counsell. And
ye shall vnderstand that men bring nothing, as clothes, bread,
drinke, nor no such things to the Emperour but at certaine
houres that the Philosophers tell, and if any man raise war a-
gainst the Emperour in what country soeuer it be, these Philoso-
phers know it soone, and tell the Emperour, or his counsell, and
he sendeth men thither, for he hath many men. Also he hath ma-
ny men that keepe birds, as Ger-faukens, Sparhawkes, Fau-
cons, Gentils, Laners, Sacres, Popyniapes that can speake,
and many other: he hath ten thousand Elephants, Babonnes,
Parmozets and other, and he hath ever about him many Vbi-
litions, more then two hundred that are christian men, and Sa-
rans, but yet he trusteth more in Christian men then in Sa-
rans

raſſins. And there is in that country many Saracins that are converted to the faith, thzough the preaching of god Chriſt: an men that dwell there, and there are many that will not be knowne they are Chriſtians.

Of the great riches of the Emperour, of his diſpending.

Chap. lxxij.



His Emperour is a great Lord, he may diſpend what he will, without number, becauſe he ſpendeth neither ſilver nor gold, and maketh no money but of Lether or ſkinnes, and this ſame money goeth thzough all his land, and of the ſilver and gold builded he his Pallace: and he hath in his chamber a pillar of gold, in the which is a Ruby, and a Carbuncle of a foot long, the which lighteth all his chamber by night, and he hath many other precious ſtones and Rubies, but this is the richeſt.

This Emperour dwelleth in the ſummer toward the North, in a Citie that men call Saybus, and there it is very cold, and in the winter he dwelleth in a Citie that men call Camalach, and there it is very hot: but ſo the moſt part he is at Cabon, that is not farre thence.

Of the ordinance of the Lords of the Emperour, when he rideth from one Country to another to warre.

Chap. lxxij.



And when the great Caan doth ride from one Country to another, they ordaine foure hoſts of people, of which the firſt goeth before a dayes tourney, and that hoſt lyeth at even where the Emperour ſhall lye on the morrow, and there is plentie of victuals. And another hoſt cometh at the right ſide of him, and another at the left ſide, and each hoſt is many men, and then cometh the fourth hoſt behinde him a bold draught, and there is more men in that, then in any of the other. And ye ſhall underſtand

The Voyages and Trauailes

that the Emperour rideth on no horse: but when he will goe to any secret place with a small traine, where he will not be knowne, then he rideth in a Chariot with foure wheeles, & thereupon is a chamber, made of a tree that men call Lignum Aloe, that cometh out of Paradise terrestre, and that Chamber is covered with plates of fine gold, and precious stones and Pearles, and foure Elephants, and foure Oxen all white, goe therein, and five or sixe great Lords ride about him, so that none other man may come nigh him, except the Emperour call any, and in the same manner with a Chariot and such traine, rideth the Emperesse by another side, and the Emperours eldest sonne in that same aray, and they haue so many people that it is a great meruaile so to see.

How the Empire of the great Caane is deuided into twelue Prouinces, and how that they doe cast incense in the fire where the great Caane passeth through the Cities and townes, in worship of the Emperour.

Chap. lxxiiij.



In the Land of the great Caane is deuided into twelue Prouinces, and euery prouince hath more then two thousand Cities and townes. And when the Emperour rideth through the country, as he passeth through Cities and townes, each man maketh a fire before his house, and casteth therein incense and other things that giue good smell to the Emperour. And if any men of Religion that are christian men dwell nere where the Emperour cometh, they meete him with Procession, with Crosse and holy water, and they sing Veni creator spiritus, with a loud voice, and when he seeth them comming he commandeth the Lords to ride nere to them to make way that the religious men may come to him, and when he seeth the Crosse he doth off his hat, that is made of precious stones and great Pearles, and that hat is so rich that it is meruaile to tell, and then he enclineth to the Crosse, and the prelate or the religious men saith Orisons before him, and giueth him the blessing.

of Sir Iohn Mandevile, Knight.

king with the Crosse, and he enclinet to the blessing full devoutly, and then the prelate giveth him some fruit, to the number of ix. pears or apples, or other fruit, in a platter of gold, and then the Emperour taketh one thereof, and the other he giveth to his Lords, for the manner is such there, that no strange man may come before the Emperour, but he gives him somewhat, after the old Law, that saith, Non accedit in conspectu meo inanis, that is to say: no man comes into my sight idle. And then the Emperour biddeth those religious men that they goe forth, so that men of his house defile them not, and those religious men that dwell where the Emperesse or the Emperours son commeth, they doe in the same manner.

How the Caane is the mightiest Lord of all the world.

Chap. lxxv.



This great Caane is the mightiest Lord of the world, for Prester Iohn is not so great a Lord as he, nor the Souldan of Babylon, nor the Emperour of Persia. In this land a man hath an hundred wives, some xij. and some more, some lesse, and they take of their kin to wives, all save their sisters, their mothers and daughters, and they also take their stepmother, if their father be dead, and men and women have all one manner of clothing, so that they may not be knowne, but the women that are married beare a token in their heads, and they dwell not with their husbands, but he may lye by any as he will. They have plenty of all manner of beasts, save swine, for they will keepe none, and they beleeve in God that made all things, and yet have they Idols of gold and silver, and to those Idols they offer their milk milke of beasts.

Yet of other manners of this Country. Chap. lxxvj.

The Emperour, the great Caane, hath three wives, and the principall wife was Prester Iohns daughter. And the people of this Country begin to doe all their things in the new

The Voyages and Trauailes

Done, and they worship much the Sun, and the Moone: these men ride commonly without spurs, and they hold it a great sin to breake one bone with another, and to spill milke on the ground, or any other liqour, that men may drinke: and the most fault that they may doe, is to pisse in the houses where they dwell, and he that pisseth in his house shall be slaine, and of that sinne they shaine them to their Priests, and for their penance they glue silver, and the place where they haue pished shall be hallowed, or else may no man come there. And when they haue done their penance, they shall passe through a fire of two, to make them cleane of their sins. When they haue eaten they wipe their hands upon their skirts, for they haue no waile cloathes, except it be very great Lords, and when they haue all eaten, they put their dishes or platters, not washed, into the pot or candzon with the flesh that is left when they haue eaten, but till they will eate another time: and rich men drinke milke of Mares, Asles, or other beastes, and other beuerage, that is made of milke and water together, for they haue neither here nor wine. And when they goe to war they war full wisely, and each man of them beareth two or thre bowes, and many arrowes, and a great hatchet: gentlemen haue short swords, and he that dyeth in battaile they slay him, and they are ever in purpose to bring all the land in subiection to them, for they say: it is prophesied that they shall overcome by shot or archers, and that they shall turne men to their law, but they wot not what men they shall be: and it is great perill to pursue the Tartarians when they flee, for they will shote behind and slay men as well as before: and they haue small eyes as little bydes, and they are commonly false, for they hold not their promise. And when a man shall dye among them, they strike a spear in the earth beside him, and when he dyeth to the death, they goe out of the house till he be dead, then they put him in to the earth in the field.

How
the Country begin to see the light in the new
year

22

of Sir Iohn Mandeuile Knight.

How the Emperour is brought vnto his graue when he is dead.

Chap. lxxvij.



And when the Emperour is dead, they set him into a cart, in the middell of his tent, and then set before him a Table, covered with a Cloth, and thereupon they set flesh and other meate, and a cup full of Mares milke, and they set a Mare with a colt by him, and a horse saddled and bridled, and they lay upon the horse gold and silver, and all about him they make a great pit, and with all the things they put him therein, as the tent, horse, gold and silver, and all that is about him, and they say, when he cometh into another world he shall not be without an houle, nor horse, nor silver, nor gold, and the Mare shall give him milke, and bring forth more horses, till he be well housed in another world: and one of his chamberlaines or servants is put with him in the earth for to doe him service in the other world, for they beleue that when he is dead he shall goe to another world, and be a greater Lord there then here: and when he is laid in the earth, no man may be so hardy for to speake of him before his friends.

When the Emperour is dead, how they choose and make another.

Chap. lxxviij.

And then when the Emperour is dead, seauen of the kindred gather them together, and they touch his son, or the next of his blood, and they say thus, we will, and we ordain, and we pray the, that thou wilt be our Lord and Emperour, and he enquireth of them and saith, if ye will that I reigne ouer you, then must you doe all that I bid you doe. And if I bid that any shall be slaine, he shall be slaine: and they answer all with one voyce, all that ye bid shall be done. Then saies the Emperour, from hence forth my word shall be as

The Voyages and Trauailes

my sword : and then they set him in a chaire and crowne him, and then all the good townes thereabout send to him presents so much that he shall haue more then C. Cammels laden with gold and siluer, beside other iewels that he shall haue of Lords, as p̄cious stones and gold without number, and hories, and rich clothes of Camacas and Tarins, and such other.

What Countries and kingdomes lye next to the land
of Cathay, and the fronts thereof.

Chap. lxxix.



This land of Cathay is in Asia the deepe, and this same Land reacheth toward the West upon the Kingdome of Serp, the which pertained sometime to one of the three kings that went to seeke our Lord in Bethlem, & all those that come of this kin are Christian men. These men of Tartary drinke no wine. In the Land of Cozolaym, that is, at the North side of Cathay, is very great plenty of goods, but no wine, the which hath at the East side a great wildernesse that lasteth more then an hundred daies journey, and the best Citie of that land is called Cozolaym : and after the name of that Citie is the land called, and men of this land are good warriors and hardy, and thereby is the kingdome of Comayne, this is the most and the greatest kingdome of the world, but it is not all inhabited : for in one place of the Land is so great cold, that no man may dwell there for cold : and in another place is so great heate, that no man may dwell there : and there are so many faiths that a man cannot tell on what side he may turne him : and in this land are few trees bearing fruite. In this land men lye in tents, and they burne dung of Beasts for lacke of wood. This Land descendeth toward Pruse & Russe, and through this land runneth the Riuier Gel, that is one of the greatest riuers of the world, and it is frozen so hard every yere that men fight thereupon in great battailes on horse, and footmen more then C. M. at once. And a little from that Riuier is the great Ocean, that they call Maure,

Maure, and betwene this Maure and Aspy, is a very straight passage, to goe toward Inde, and therefore King Alexander did make there a Citie that men call Alexandrie, soz to keepe that passage, so that no man may passe vnlesse hee haue leaue: and now is that Citie called Port de Fear, and the principall Citie Comaine, is called Saracbis, that is one of the thre wates to goe to Inde, but through this way may not men goe vnlesse it be in winter, and this passage is called Berbent. And another way is to goe from the land of Turkescon through Persia, in this way are many dayes iournels in wilbernesse. And the thirde way is that that cometh from Cosmane, and goeth through the great citie, and through the kingdome of Abathare. And ye shall vnderstand that all these kingdomes, and Lordships vnto Persia, are holden of the great Caane, and many other, and therefore he is a great Lord of men and of land.

Of other wayes comming from Cathay toward the Greeke Sea, and of the Emperour of Persia.

Chap. lxxx.



NOW that I haue shewed you the lands towards the North, to come from the lands of Cathay to the lands of Byule & Russe, where Christian men dwell. Now shall I shew vnto you of other lands and kingdomes, in coming vnto the land from Cathay to the Greeke Sea, where Christian men dwell: and sozasmuch as next the great Caane of Cathay, the Emperour of Persia is the greatest Lord, therefore I shall speake of him: and ye shall vnderstand that he hath two kingdomes, the one beginneth Eastward, and it is the kingdome of Turkescon, and it lasteth Westward to the sea of Caspy, and Southward to the land of Inde. This land is great and plaine, and well manned with good Cities, but two most principall, the which are called Basiriba, and Sozmagaunt. The other is the kingdome of Persia, and lasteth from the Riuer of Phison, vnto great Armony, and Northward vnto the sea of Caspy, and Southward to the land

The Voyages and Trauailes

my sword : and then they set him in a chaire and crowne him, and then all the good towne thereabout send to him presents so much that he shall haue more then C. Cammels laden with gold and silver, beside other Jewels that he shall haue of Lords, as pzeious stones and gold without number, and hories, and rich clothes of Camacas and Tarins, and such other.

What Countries and kingdomes lye next to the land of Cathay, and the fronts thereof.

Chap. lxxix.



This land of Cathay is in Asia the deepe, and this same Land reacheth toward the West upon the Kingdome of Sercey, the which pertained sometime to one of the three kings that went to seeke our Lord in Bethlem, & all those that come of this kin are Christian men. These men of Tartary drinke no wine. In the Land of Cozolaym, that is, at the North side of Cathay, is very great plenty of goods, but no wine, the which hath at the East side a great wilbernelle that lasteth more then an hundred daies journey, and the best Citie of that land is called Cozolaym : and after the name of that Citie is the land called, and men of this land are good warriors and hardy, and thereby is the kingdome of Comayne, this is the most and the greatest kingdome of the world, but it is not all inhabited : for in one place of the Land is so great cold, that no man may dwell there for cold : and in another place is so great heate, that no man may dwell there : and there are so many faiths that a man cannot tell on what side he may turne him : and in this land are few trees bearing fruite. In this land men lye in tents, and they burne dung of Beasts for lacke of wood. This Land descendeth toward Bruse & Russy, and through this land runneth the River Gel, that is one of the greatest rivers of the world, and it is frozen so hard every yere that men fight thereupon in great battailes on horse, and footmen more then C. M. at once. And a little from that River is the great Ocean, that they call Maure,

Paure, and betwene this Paure and Aspy, is a very straight passage, to goe toward Indes, and therefore King Alexander did make there a Citie that men call Alexandrie, soz to keepe that passage, so that no man may passe vntlesse hee haue leaue: and now is that Citie called Port de Fear, and the principall Citie Comaine, is called Saracbis, that is one of the thre wates to goe to Inde, but throug this way may not men goe vntlesse it be in winter, and this passage is called Berbent. And another way is to goe from the land of Turkescon throug Persia, in this way are many dayes iourneis in wildernesse. And the third way is that that cometh from Cosmane, and goeth throug the great citie, and throug the kingdome of Abachare. And yee shall vnderstand that all these kingdomes, and Lordships vnto Persia, are holden of the great Caane, and many other, and therefore he is a great Lord of men and of land.

Of other wayes comming from Cathay toward the Grecke Sea, and of the Emperour of Persia.

Chap. lxxx.



NOW that I haue shewed you the lands towards the North, to come from the lands of Cathay to the lands of Byule & Rolly, where Christian men dwell. Now shall I shew vnto you of other lands and kingdomes, in coming bolone from Cathay to the Grecke Sea, where Christian men dwell: and sozasmuch as next the great Caane of Cathay, the Emperour of Persia is the greatest Lord, therefore I shall speake of him: and yee shall vnderstand that he hath two kingdomes, the one beginneth Eastward, and it is the kingdome of Turkescon, and it lasteth Westward to the sea of Caspy, and Southward to the land of Indes. This land is great and plaine, and well manned with good Citties, but two most principall, the which are called Babilonia, and Soymagaunt. The other is the kingdome of Persia, and lasteth from the Riuer of Byllon, vnto great Armony, and Northward vnto the sea of Caspy, and Southward to the land

land of Inde, and this is a full-plenteous Countrey, and a good: In this land are three principall cities, Passaboz, Saphen, and Sermelle.

Of the land of Armony, which is a good land, and of the land of Myddy. Chap. lxxxj.



Then is the land of Armony, in the which was sometime three kingdomes, that is a good land and plenteous, and it beginneth at Persia, and lasteth westward to Turkey in length, and in breadth lasteth from the Citie of Alexander (that now is called Port de Fear) vnto the land of Myddy. In this Armony are many faire Cities, but Canrilly is most of name. Then is the land of Myddy, and it is very long and not broad, and beginneth Eastward at the land of Persia, and Inde the lesse, and lasteth Westward to the kingdome of Chalde, and Northward to little Armony: in this Myddy are many great Hills and little plaines, and there dwell Saracins and other manner of men, that men call Cordines and Bermen.

Of the kingdome of George and Abcan, and many meruailes. Chap. lxxxij.



Then next the kingdome of George that beginneth Eastward at a great hill, that men call Abloz: this land lasteth from Turkey to the great Sea, and to the land of Myddy and great Armony, and in this Land are two kingdomes, one of Abcan, and another of George, but he of George is in subiection to the great Caane, but he of Abcan hath a strong Countrey, and defendeth himself well against his enemies: and in this land of Abcan is a great maruaile, for there is a Countrey in this land that is nere three dayes iourney in length and is called Hamson, and that countrey is all couered with darknesse, so that it hath no light, that no man may see there, and no man dare goe into that countrey.

of Sir Iohn Mandeuile, Knight.

for darknesse. And neuerthelesse men of that Country thereby say that they may sometime heare therein the voice of men and hoxles crying, and cockes crow, and they know well that men dwell there, but they know not what manner of men: and they say this darknesse came throught the woꝝke of God, that hee did for Chriſtian men there. For there was a wicked Emperour that was of May, and was called Saures, and hee purſued ſometime the Chriſtian men to deſtroy them, and did make them doe ſacrifice to his falſe gods, ſo in that Country dwelled many Chriſtian men, the which left all their goods and cattell, and riches, and went to Græce, and when they were all in a great plaine that is called Decon, the Emperour and his men came to ſlay the Chriſtian men, and then the Chriſtian men kneeled downe and prayed to God, and anon came a thicke cloud and couered the Emperour and all his beaſts, ſo that he might not goe away, and ſo they dwell in darknesſe, and they neuer came out after: and the Chriſtian mee went ſoꝝward as they would, and therefore they ſay thus. *A domino factum eſt iſtud, & eſt mirabile in oculis noſtris*: that is to ſay, of our Lord is this done, and it is meruailous in our eyes. Out of this land cometh a riuer whereby men may ſee by god tokens that men dwell therein.

Of the Land of Turkey, and diuers other Countries,
and of the Land of Meſopotamia.

Chap. lxxxiiij.



Then next is the land of Turkey, that reacheth to great Armony, and therein are many Countries, as Caperdoce, Saure, Byrke, Dacion, Patan and Geneth: in each one of theſe Countries are many good Cities, and it is a plaine land, with few hills and riuers, and then is the kingdome of Meſopotamia, that beginneth Weſtward at the flome of Tygre, at a Citie that men call Moſell, and it laſteth Weſtward to the flome of Euphrate, to a Citie that men call Roſalm, and Weſtward from high Armony, vnto the wil-

The Voyages and Trauailes

bernesse of Inde the lesse, and it is a good land and plaine, but thereto few rivers, and there is but two hills in that land, the one is called Solmar, and the other Lison, and it reacheth vnto the land of Chalde: and yee shall vnderstand that the land of Ethiope reacheth Eastward to the great wilbernesse, Westward to the land of Ruby, Southward to the land of Maritan, and Northward to the red Sea, and then is the Maritan that lasteth from the hills of Ethiope, vnto Liby the high and the low, that lasteth to the great sea of Spaine.

Of diuers Countries, Kingdomes, and Iles, and meruailes
beyond the land of Cathay. Chap. lxxxij.



NOW haue I said and spoken of many things on this side of the great kingdomes of Cathay, of whom many are obedient to the great Caane. Now shall I tell of some lands, countries and Iles that are beyond the land of Cathay. Who so goeth from Cathay to Inde the high and the low, he shall goe through a kingdome that men call Cadissen, and it is a great land, there groweth a manner of fruit as it were gourdes, and when it is ripe men cut it a sonder, and they finde therein a beast as it were of flesh, bone and blood, as it were a little lambe, without twill, and men eat the beast and fruit also, and sure it seemeth very strange. Nevertheless I said to them, that I held that for no meruaile, for I said that in my country are trees that beare fruit that become birds flying, and they are good to eat, and that that falleth on the water liueth, and that that falleth on the earth dyeth, and they meruailed much thereat. In this land and many other there about are trees that beare Cloues, and Nutmegs, and Mace, and many other spices, and there be vines that beare so great grapes that a strong man shall haue enough to beare a cluster of grapes. In that same land are the hills of Caspy that men call Ueber, and enclosed within those hills are the Jewes of the x. kindes, that men call Gog and Magog, and they may come out on no side. There were inclosed xij. kings, with their folke, that dwelled



led betwene the hills of Syche : and King Alexander chased
them thither among those hills, for he trusted to have en-
closed them there, through the working of men, but he might not,
and when he saw he might not, he prayed to God that he
would fulfil that which he had begun, God heard his prayer
and enclosed the hills all about them but at the one side, and
there is the sea of Caspy. Here some men might aske, if there
be a sea on one side, why goe they not out there : therefore an-
swere I, that although it be called a sea, it is not a sea, but a
pole standing among hills, and it is the greatest pole of all
the world, and though they goe over that pole, yet they wot not
where to arriue, for they can no spech but their owne. And ye
shall vnderstand that these Jewes which dwell among the hills
haue no law among them, and yet they pay tribute for their
land to the Quene of Armony : and sometime it is so that some
of those Jewes goe over the hills, but many may not passe there
together, for the hills are so great and high. Percherlesse, men
say in that Country thereby that in the time of Antichrist they
shall doe much harme to Christian men, and therefore all the
Jewes that dwell in diuers parts of the world learne for to
speake Hebrew, for they hope that these Jewes that dwell

The Voyages and Trauailes

bernesse of Inde the lesse, and it is a good land and plaine, but
thereto few rivers, and there is but two hills in that land, the
one is called Simar, and the other Elkon, and it reacheth vn-
to the land of Chalde: and yee shall vnderstand that the land of
Ethiophe reacheth Eastward to the great wildecnesse, West-
ward to the land of Ruby, Southward to the land of Par-
tan, and Northward to the red Sea, and then is the Paritan
that lasteth from the hills of Ethiophe, vnto Liby the high and
the low, that lasteth to the great sea of Spaine.

Of diuers Countries, Kingdomes, and Iles, and meruailes
beyond the land of Cathay. Chap. lxxxiiij.



NOW haue I said and spoken of many things
on this side of the great kingdomes of Cathay,
of whom many are obedient to the great Caane.
Now shall I tell of some lands, countries and
Iles that are beyond the land of Cathay. Who
so goeth from Cathay to Inde the high and the
low, he shall goe through a kingdome that men call Cabissen,
and it is a great land, there groweth a manner of fruit as it
were gourdes, and when it is ripe men cut it a sonder, and
they finde therein a beast as it were of flesh, bone and blood,
as it were a little lambe, without twill, and men eat the beast
and fruit also, and sure it seemeth very strange. Neuerthelesse
I said to them, that I held that for no meruaile, for I said that
in my country are trees that beare fruit that become birds fly-
ing, and they are good to eat, and that that falleth on the water li-
ueth, and that that falleth on the earth dyeth, and they merua-
led much thereat. In this land and many other there about, are
trees that beare Cloues, and Nutmegs, and Mace, and many
other spices, and there be vines that beare so great grapes that
a strong man shall haue enough to beare a cluster of grapes.
In that same land are the hills of Caspy that men call Ueber,
and enclosed within those hills are the Jewes of the x. kindes,
that men call Gog and Magog, and they may come out on no
side. There were inclosed xij. kings, with their folke, that dwel-
led



led betwene the hills of Syche : and King Alexander chased
them thither among those hills, for he trusted to have enclō-
sed them there, through the working of men, but he might not,
and when he saw he might not, he prayed to God that he
would fulfill that which he had begun, God heard his prayer
and enclosed the hills all about them but at the one side, and
there is the sea of Caspy. Here some men might aske, if there
be a sea on one side, why goe they not out there : thereto an-
swere I, that although it be called a sea, it is not a sea, but a
pole standing among hills, and it is the greatest pole of all
the world, and though they goe over that pole, yet they wot not
where to arrive, for they can no spech but their owne. And ye
shall understand that these Jewes which dwell among the hills
have no law among them, and yet they pay tribute for their
land to the Quene of Armony : and sometime it is so that some
of those Jewes goe over the hills, but many may not passe there
together, for the hills are so great and high. Nevertheless, men
say in that Country thereby that in the time of Antichrist they
shall doe much harme to Christian men, and therefore all the
Jewes that dwell in divers parts of the world learne for to
speake Hebrew, for they hope that these Jewes that dwell

The Voyages and Trauailes

among the hills aforesaid shall come out of the hills, and speake all Hebrew, and nothing else, and then shall these Jewes speake Hebrew to them and lead them into Christendome soz to be. Drop Christian men. For these Jewes say they know by their Prophecies, that those Jewes that are among these hills of Caspay, shall come out, and Christian men shall be in their subiection, as they be vnder Christian men now. And if ye will know how they shall finde the passage out, as I haue vnderstood, I shall tell you. In the time of Antichrista, Fore shall make his den in the same place where King Alexander did make the Gates, and hee shall dig in the earth so long till hee pierce it through, and come among the Jewes, and when they see the Fore, they shall haue great maruaile of him, soz they neuer saw such a beast, but other Beasts haue they among them many: and they shall chafe this Fore and pursue him vntill that he be fled againe into his hole that he came from, and then shall they dig after him vntill they come to the gates that Alexander did make of great stones well laid with morter, then shall they bzeake those gates, and they shall finde the way sozth.

Of the land of Bactrie, and of many Griffons, and other beasts. Chap. lxxxv.



From this land men shall goe vnto the land of Bactrie, where are many wicked men & cruell: in that land are trees that beare wool, as it were sheepe, of which they make cloath. In this land are Potains that dwell sometime on land, sometime on water, and are halfe a man and halfe a horse, and they feede on men, when they may get them. In this land are many Griffons more then in other places, and some say they haue the body before as an Eagle, and behinde as a Lyon, and it is truth, soz they be made so: but the Griffon hath a body greater then eight Lyons, and stronger then an hundred Eagles, soz certainly hee will beare to his nest flying a horse and a man vpon his back, or two Oxen yoked together as they goe at plough, soz he hath

of Sir Iohn Mandeuile, Knight.

hath long nalles on his feet, as great as it were boones of Dren,
and of those they make cups there to drinke with, and of his
ribs they make bowes to shot with.

Of the way to goe to Prestre Iohns land, which is
Emperour of Inde. Chap. lxxxvj.

From this land of Baerie men goe many daies tour-
ney to the Land of Prestre Iohn that is a great Em-
perour of Inde, & men call his land the yle of Pantroze. This Emperour Prestre Iohn holdeth a great
land, and many good cities and good towne. In his kingdome
are many great yles and large, for the land of Inde is parted
into yles, because of great riuers that come out of Paradyse:
and also in the sea are many great yles. The best cite that is
in the yle of Pantroze is called Jile, that is a noble Citie and
a rich. Prestre Iohn hath vnder him many Kings, and diuers
Lords, and his land is good and rich, but not so rich as the land
of the great Caane, for Merchants come not so much thither
as they doe into the land of the great Caane, for it is too long a
tourney. And also they finde in that yle of Cathay all things
that they haue neede of, as spicers, cloth of gold, and other
riches: and although they might haue better cheape in the land
of Prestre Iohn, then in the land of Cathay, and more fine, ne-
uerthelesse they will not go thither by reason of the length of
the journey, and great perils on the sea: for there are many pla-
ces in the sea where are many rocks of a stone that is called A-
damant, the which of his owne kinde draweth to him all man-
ner of iron, and therefore there may no ships that haue iron
nayles passe, but it draweth them to it, and therefore they dare
not goe into that country with ships for feare of the Adamant.
I went once into that sea, and saw as it had been a great yle of
trees, Rocks & branches growing, and the shipmen told me that
those were great ships that abode there through the vertue of
the Adamants: and of things that were in the ships, whereof
those trees sprung and wared, and such rocks are there ma-
ny in diuers places of that sea, and therefore dare there no

The Voyages and Trauailes

Shipmen passe that way. And another thing also is, that they feare the long way, and therefore they goe most to Cathay, and that is nēxer vnto them. And yet it is not so nēre, but that from Venice or Gene by Sea to Cathay is xi. or xij. moneths journey. The land of Prester Iohn is long, and Merchants passe thither through the land of Persia, and come vnto a Citie that men call Hermes, for a Philosopher that was called Hermes founded it, and then passe an arme of the sea, and come to another Citie that men call Saboth, and there finde they all merchandises, and popiniayes as great plenty as larkes in our Country. In this Country is little wheate or barley, and therefore they eat rice, milke, and cheese, and other fruits. This Emperour Prester Iohn, weddeth commonly the Daughter of the great Caane, and the great Caane his Daughter. In the land of Prester Iohn is many strange things, and many precious stones so great and so large that they make of them besels, platters and cups, and many other things, of which it were too long to tell, but somewhat of his labo and of his faith I shall tell you.

Of the faith and beliefe of Prester Iohn, but he hath not all the full beliefe as we haue.

Chap. lxxxvij.

This Emperour, Prester Iohn, is Christened, and a great part of his land also, but they haue not all the Articles of our Faith, but they beleue well in the Father, the Sonne, and the holy Ghost, and they are very deuout, and true one to another, and they make no force of cattell. And he hath vnder him threescore and twelue Provinces and Countries, and in each one is a King, and those Kings haue other Kings vnder them. And in this land are many meruailes, for in this land is a grauely sea that is of sand and grauell and no drop of water, and it ebbeth and floweth with very great waues as another sea doth, and it is neuer standing still, and neuer in rest, and no man may passe to the land beyond it. And although there be no water in the sea, yet men may

of Sir Iohn Mandeuile, Knight.

may finde therein very good fish, and of other fashion and shape then are in any other sea, and also they are of a very good taste and swete, and good to eat. And thre dales Iourney from that sea are many great hills, thzough which runneth a great flood that cometh from Paradise, and it is full of p[er]cious stones and no drop of water, and it runneth with great waues into the grauely Sea: And this flood runneth thre dayes in the weeke so fast, that it carrieth great stones off the rocks with it that make much noyse, and as sone as they come into the grauely sea, they are no more sene, and in those thre dayes when it runneth thus, no man dare come in it, but the other dayes men goe therein when they will. And so beyond that flood toward that wilbernesse is a great plaine among hills all sandy and grauely, and in that plaine grow trees, that at the rising of the Sunne each day, begin to grow, and so grow they till mid-day, and beare fruit, but no man dare eate of that fruit, for it is a manner of yron, and after midday it turneth againe to the earth, so that when the Sunne goeth downe it is nothing sene, and so both it every day: and there is in that wilbernesse many wilde men with hornes on their heads, very hideous, and they speak not, but rore as stoune: and in that Country are many popinayes, that they call in their language Pistak, and they speake thzough their stone kinde, partly as a man, and those that speake well haue long tongues and large, and on every foot fve toes, but there are some that haue but thre toes, but those speake not, or very ill.

Of another Iland, where also dwelleth good people therein, and is called Sinople.

Chap. lxxxviij.



Then is there another Ile that is called Synople, wherein also are good people and true, and full of good faith, and they are much like in their living to the men before sayd, and they go all naked. Into that Iland came King Alexander, and when he saw their good faith and

The Voyages and Trauailes

and truth and their good beliefe. he said that he would doe them no harme, and had them aske of him riches or any thing else, and they should haue it. And they answered that they had riches enough when they had meat and drinke to sustaine their bodies; and they said also that riches of this world is nought worth, but if it were so that he might graunt them that they should neuer dye, that would they pray him. And Alexander said, that might he not doe, for he was mortall and should die as they should. Then said they, why art thou so proud and wouldest win all the world, and haue it in thy subiection, as it were a God, and hast no terme of thy life, and thou wilt haue all riches of the world, the which shall forsake thee, or thou forsake them, and thou shalt beare nothing with thee, but it shall remaine to others, but as thou wert borne naked, so shalt thou be done in earth? And Alexander was greatly astonished at this speech, and though it be so that they haue not the Articles of our faith, neuerthelesse I beleue that God liketh their seruice as he did of Iob, that was a Danim, the which he held for his true servant, and many other. I beleue verily that God loueth all those that loue him, and serue him meekely and truly, and that despise the vaine glory of the world, as these men doe, and as Iob did: and therefore said our Lord through the mouth of the holy Prophet Esay, Ponam eis multiplices leges meas, that is to say, I shall put lawes to them in many manners, and the Gospell saith thus, Alias oues habio, quæ non sunt ex hoc ouili, that is, I haue other sheepe that are not of this fold: and thereto accordeth the vision that S. Peter saw at Ioppa, how the Angell came from heauen and brought with him of all manner of beasts, as serpents and diuers foules, saying to Saint Peter, Take and eate, and Saint Peter answered, I neuer eat of any vncleane beast. And the Angell said to him, Non dicas immunda quæ Deus mundauit. That is to say, Call thou not those things vncleane that God hath censed. This was done in token that men should not haue any man in disdain for their diuers lawes, for we wot not whom God loueth, and whom God hateth.

of Sir Iohn Mandevile, Knight

Of two other Iles, the one is called Pitan, wherein be but
little men that can eat no meat: and in the other
Ile the men are all full of feathers.

Chap. lxxxix.



Here is another Ile that men call Pitan, the
men of this land till no ground, for they eat
nothing, and they are small, but not so small as
Pygmies. These men live with smell of wilde
apples, and when they goe far out of the coun-
try they beare Apples with them, for as soon
as they lose the savour of Apples they die: they are not rea-
sonable, but as wilde as beasts. And there is another Ile where
the people are feathered, but their face and the palmes of their
hands, these men goe as well about the sea as on the land, and
they eat flesh and fish all raw: in this Ile is a River that is
two mile and a halfe broad, that men call Kenemar.

Of a rich man in Prestre Iohns land, named
Carolonapes, and of his garden.

Chap. xc.



In an Ile of Prestre Iohns land, that men call Spi-
rozach, there was a man that was called Carol-
onapes, he was rich and had a faire castell on a hill,
and strong, and he made a wall about the hill very
strong and faire, within he had a faire garden, wherein were
many trees, bearing all manner of fruits that he might finde,
and he had planten therein all manner of herbes of good smell,
and they bare flowers, and there were many faire trees, by
them was made many halls and chambers, well deckt with
gold and azure, and he had made there divers flocks of beasts,
and birds that sung, and turned by engin, as orbage, as they
had bene quick: and he had in his garden all things that might
be to mans solace and comfort: he had also in that garden
maydens of the age of 20. yeres, the fairest that he might
finde

The Voyages and Trauailes

Ande, and men children of the same age, and they were clothed with cloth of gold, and he said that they were Angels, and he caused to be made certayne hills, and enclosed them about with precious stones of Jasper and Chryfall, and with gold & pearles and other manner of stones, and he made a Conduit vnder the earth, so that when he would, the wels ran sometime with milke, sometime with wine, and sometime honie, and this place he called Paradise, and when any yong batcheler of the country, knight or Squire, cometh to him for solace or sport, he leadeth him into his Paradise, & sheweth them these things, as the songs of Birds, and his Damselfs, and wels: and he did strike diuers instruments of musick in a high tower that might be heard, and said they were Angels of God, and that place was Paradise, that God had granted to those that beleued, when he saith thus, Dabo vobis terram fluentem lac & mel. That is, I will giue you a land, flowing with milke and honie. And then this man did make those men drinke a manner of drinke by which they were drunken, and he said to them if they would dye for his sake, when they were dead they should come to his Paradise, and they should be of the age of those maydens, and should dwell alway with them, and he would put them in a fairer Paradise, where they should see God in his ioy, and in his maiestie: and when they granted to doe that he would, then he had them goe and slay such a Lord, or a man of the Country that he was wraith with, and that they should haue no feare of any man, and if they were slaine themselves for his sake, he would put them in his Paradise when they were dead. And so went those Batchelers to slay great Lords of the country, and were slaine themselves, in hope to haue that Paradise, & thus he was auenged of his enemies through this deceit: and when rich men of the Country perceived his craft and malice, and the will of this Catolnapes, they gathered themselves together, and assailed the castle, and slew him and destroyed all his goods, and his faire places, and riches that were in his Paradise, and the place of the wels are there yet, and some other things, but the riches are gone: and it is not long agoe since it was destroyed.

Of a perillous valley that is beside the Riuer of Pison.

Chap. xcj.

A little from this place, on the left side, beside the riuer of Pison is a great ueruaile. There is a balley betwene two hills, and that is foure mile long, and some men call it the balley inchaunted, some the balley of Diuels, some the balley perillous: and in that balley are many tempests, and a great noyse very hideous both day and night, and a sound, as it were a noyse of Tabers and Trumpets, as it were at a great feast. This balley is full of Diuels, and hath bene alwaies, & men say there is an entry to hell. In this balley is much gold and siluer, wherefore many Christian men and other goe thither for desire of that gold and siluer, but few of them come out againe, for they are anon strangled with Diuels: and in the midst of that Walley, on a Roche, is a visage, and the head of a fiend hideous, very hideous and dreadfull to see, and there is nothing seen but the head and the shoulders, but there is no Christian man, nor other in the world so hardy, but that hee would be greatly afraid to behold it, for hee beholdeth each man so sharply selly, and his eyes are so staring, and sparkling as fire, and hee changeth so often his countenance that no man dare come nere for all the world: and out of his nose cometh great plenty of fire, of diuers colours, and sometime is the fire so stinking, that no man may suffer it, but alway a good Christian man, and one that is stedfast in the faith, may goe therein without harme, if they call to God, onely, for forgiveness of their finnes, then shall the Diuels haue no power over them. And yet shall vnderstand that when my fellowes and I were in that Walley we had very great doubt if we should put our bodies in a venture to goe through it, and some of my fellowes agreed thereto, and some would not, and there were in our company two Fryers minours of Lombardie, who said, if any of vs would goe in, they would also, as they had said so: upon trust of them, we said that we would goe, and we did make

The Voyages and Trauailes

make our prayers to God for our safegard, and so we went in
rity, men, and when we came out we were but x and we wist
not whether our fellows were lost there, or that they turned
again, but we saw no more of them: other of my fellows
that would not goe in with vs, went about another way for to
be before vs, and so they were, and we went through the val-
ley, and saw there many meruallous things, Gold, Silver, pre-
cious stones and Jewels, great plenty as we thought, whether
it were so or no I know not, for diuels are so subtil and false,
that they make many times a thing to seeme that it is not, for
to deceiue men, and therefore I would touch nothing for feare
of enemies that I saw there, in many likneses, some of dead
bodies, that I saw lye in the valley, but I dare not say that they
were all bodies, but they were bodily shapen through making
of diuels, and we were often cast downe to the earth by winde,
thunder and tempest, but God helped alway, and so passed
we through that valley without perill or harme, thanks be
to God.

Of an Island wherein dwell people as great as Giants, of xxvij.
or xxx. foot of length, and other things. Chap. xcij.



And beyond that valley is a great Ile, where be
people as great as Gyants, of xxvij. foot long,
and they haue no clothing but beasts skinner
that hang on them, and they eat no bread but
flesh raw, and they drinke milke, and they haue
no houses, and they eat gladder flesh of men
then other, and men say to vs that beyond that Ile is an Ile
where are greater Gyants, of xlv. or l. foot long, and some
said l. cubites long, but I saw not them: and among those
Gyants are great sheepe, as it were young Oxen, & they beare
great well, these sheepe haue I scene many times. Another
Ile is there Northward, where are many euill & foule women,
and they haue precious stones in their eyes, and they haue
such force that if they behold any man with wrath, they slay
them with beholding, as the Basalske doth. Another Ile is
there

of Sir Iohn Mandemile, Knight.

there of sayzer folke and good, where the custome is such, the first night that they are wedded, they take a certayne man that is ordained therfore, and let them lye by their wines to haue their maidenheads, and they gine him great reward for his trauaile, and those men are called Gadlybziem, for men of that Country hold it a great thing to make a woman no maiden, and if it be so that the husband finde her a maiden the next night after (for peradventure he that lay by her was drunken, or for any other cause) the husband shall complaine of him to the Lawyers, that he hath not done his deuoir, and he shall be greuously punished and chastised: but after the first night they keepe their wines well, that they speak not with those men: and I asked what was the cause why they had that custome, and they said, heretofore men lay with their wines first & no other, and their wines had serpents in their bodies, and stung their husbands in the yarde, or on their bodies, & so were many men slaine, and therfore had they that custome to let other men haue their maidenheads, for feare of death; and thus they suffer them to assay the passage, or they aduenture.

Of women which make great sorrow when their children are borne, and great ioy when they are dead. Chap. xciiij.



Another Ile there is, where women make great sorow when their children are borne, and when they are dead they make great ioy, and cast them into a great fire and burnes them: and they that loue well their husbands, when they are dead, they cast them in a fire & burne them, for they say that fire shall make them cleane of all filth and vices, and they shall be cleane in another world: and the cause why they weepe when their children are borne, and that they ioy at their death is, they say a child when he is borne, cometh into this world to haue trauaile, sorow and heavinesse, & when they are dead they goe to Paradise, where Rivers are of milke and Hony, and there is life and ioy and plenty of goods without trauaile or sorow. In this Ile they elect their things by volces, & they chuse him not for his riches,

The Voyages and Trauailes

and noblenesse, but him that is of good conditions, and most righteous and true, that indgeth every man truly, little and much, after their trespassse, and the King may indge no man to death, without counsell of his Barons, and that they all assent. And if it be so that their King doe a great trespassse, as slay a man, or such like, he shall die also, but he shall not be slaine, but they charge and command that no man be so hardy to keepe him company, nor to speake to him, nor giue him meat nor drinke, and thus he dieth: for they spare no man that hath done a trespassse, for loue, Lordship, riches, or noblenesse, but they doe him right after that he hath deserved.

Of an Iland where men wed their owne daughters and kinswomen.

Chap. xciiij.



There is another Ile where is great plenty of people, and they neuer eat flesh of Beares nor of Hens nor Geese, yet is there many of them, but they eat of all other beasts, and they drinke milke. In this Country they wed their owne daughters, and other of their kin, as them liketh, and if there be ten or eleuen men in one house, each one of their wives shall be common to other, and at night one haue one of the wives and another night another, and if they haue any childe, he may giue it to whom he will, so that no man knowe it to be his. In this land and many other places of Inde, are many Crocodiles, that is a manner of long Serpent, and on nights they dwell on water, and on dayes they dwell on land and rocks, and they eate not in winter. These serpents slay men and eate them weeping, and they haue no tongue.

In this Country and many other, men call serbe of cotten, and sow it each yere, and it groweth as it were small trees, and they beare cotten. In Araby is a kinde of beast that some men call Gersants, that is a faire beasts, and he is higher then a great courser or steed, but his necke is nere xx. cubites long, and his talle like a Hart, and he may looke ouer a high house, and

of Sir Iohn Mandeuile, Knight.



and there are many Camellons, that is a little beest, and hee neuer eateth oz drinketh, and hee changeth his colour often, for sometime hee is of one colour and sometime of another, and hee may change him into all colours that hee will, save blacke and red. There are many wilde swine of many colours, and as great as Oxen, & they are spotted as it were small salmons: and there are Lyons all white, and there be other Beasts, as great as Stiees, that men call Lanhozans, and some men call them Lions, and their head is black, and thre long hornes in his front, as cutting as sharpe swords, and he chalet and will slay Elephants. And there is many other manner of Beasts, of whom it were too long to write all.

Of an Iland where dwell good people and true.

Chap. xcv.



Here is another Iland good & great, and plentiful, where are good men and true, and of godly life after their faith, & though they be not Christians, nevertheless of kind they are full of good vertues, & they flee all vices, and all sin and malice,

The Voyages and Trauailes

like, for they are not enuious, proud, conelous, lecherous, nor gluttonous, and they doe vnto another man that they would hee did to them, and they fulfill the x. commandements, and they make no force of riches, nor of hauing, and they sweare not, but they say, yes, and nay, for they say hee that sweareth will deceiue his neighbour: and some men call this Ile the Ile of Bragamen, and some call it the land of faith, and through it runneth a great riuer, that men call Thebe: and generally all men in those Iles, and other thereby are truer and wiser then in other Countries: in this Ile are no thieves, murderers nor beggers. And soasmuch as they are so true and so good, there is no tempest nor thunder, warre, hunger, nor tribulation, and thus it seemeth well that God loueth them well, and hee is well pleased with their diædes, and they beleeue in God that made all things, and him they worship, and they liue so temperately in meate and drinke that they liue very long, and many of them dye without sicknesse: their life falleth them with age.

How King Alexander sent his men thither for to winne that land.

Chap. xcvi.



AND King Alexander sometime sent his men to win that land. And they sent him letters that said thus. What becometh a man to haue all the world that is not content therewithall? thou shalt finde nothing at all in vs, why shouldst thou make warre vpon vs? for we haue no riches nor treasure, and all the cattell of our Country are common, our meates that we eat are our riches, and in stead of gold and silver, we make our treasure peace and concord, and lone, and we haue naught but a cloath vpon our bodies, our wines are not araped richly to please, for we hold it a great folly for a man to trimme vp his body with costly apparell to make it seeme fairer then God made it. We haue bene evermore in peace till now that thou wilt disherite vs. We haue a King among vs, not for neede of the law, nor to iudge any man, for there are no trespassors among vs, but all

of Sir Iohn Mandevile, Knight.

all only, to learne us to be obedient to him, and to misell thou take from us but our good peace. And when king Alexander saw this letter, he thought he should doo too much harme if he troubled them, and sent to them, that they should keepe well their good manners, and have no bread of him.

How the Emperour Prester Iohn, when hee goeth to battaile, hath three crosses of fine Gold borne before him.

Chap. xcviij.



How the Emperour Prester Iohn, when hee goeth to battaile, hath no banner borne before him, but hee hath borne before him three crosses of fine gold, and those are large and great, and richly set with precious stones, and so; to keep each crosse hee ordaineth a thousand men of armes, in manner as men keepe a standard in other countries: and hee hath men without number, when hee goeth to any battaile against any other prince. And when he hath no battaile, but rideth with small company, then hath hee borne before him but a crosse of a tree, not painted, and without gold or precious stones, and all plaine, in token that our Lord Iesus Christ suffered death on a crosse of tree. And also hee hath borne before him a vessel full of Jewels, and gold and precious stones, in token of his present noblenesse and of his might: hee hath borne before him likewise a platter of gold full of earth, in token that all nobleship and noblenesse shall turne to naught, and all flesh shall turne to earth.

Of the most resident place of Prester Iohn, which is in a Cite called Suse. Chap. xcviij.

AND he dwelleth commonly at the cite of Suse, and there is his principall pallace, that is so rich that it is strange to tell: For about the principall Tower of the pallace are two pemels of gold all round, and each one of those hath two car-
buncles

The Voyages and Trauailes

buncles, great and large, that shine very cleere in the night: and the principall gates of this pallace are of p[re]cious stones that men call Sardine, and the borders of the barres are of Iuoy, the windowes of the hall and chambers are of Chrysell, the Tables that they eat off, some Emeraundes, some of Spayk, some of gold and p[re]cious stones, and the pillers that beare the tables are of such stones also, and the stayres on the which the Emperour goeth vp to his table where he sitteth at meat, one is of Paffike, another of Chrysell, and another of gr[ee]ne Japby, another of Diasper, another of Sardin, another of Cornelin, another of Denton, and that he setteth his foote vpon is of Chrysolite, and all these stayres are bordred with fine gold, and wel set with great pearles and other p[re]cious stones, and the side of his table are Emeraundes, bordred with gold and with p[re]cious stones, the pillers in his chamber are of fine gold, with many Carbuncles, and other such stones that giue great light in the night, and though the Carbuncles giue great light, neuerthelesse there burneth xij. great vessels of Chrysell, full of balme, to giue good smell, and to drie away euill ayre. The frame of his bed is all Sapphire, well bound with gold, to make him sleepe well, and so; to destroy Lecherie, so; he will not lye by his wiues but thrice a yere, after the seasons, and that onely so; getting of children. And he hath also a sayre Pallace in the Citie of Aise, where he dwelleth when he will, but the aire there is not so well tempered as it is in the Citie of Sulo. And he hath every day in his Court more then xxx. thousand men, beside commers and goers, but xxx. thousand there, or in the Court of the great Caane, spendeth not so much as xij. thousand in our country. He hath euermore by Kings in his Court to serue him, and each one of them serueth a moneth, and with these Kings serue alway lxxij. Dukes, & CCC. Barles, and every day are in his court xij. Archbishops, and .xx. Bishops. The Patriarke of Saint Thomas is as it were a Pope, and Archbishops, Bishops and Abbots, all are kings in that country, and some of the Lords is Maister of the hall, some of the chamber, some Steward, some Marshall, and other Officers, and there by he is richly serued. And his Land extendeth

of Sir Iohn Mandeuile, Knight.

extendeth in breadth foure moneths iourney, and it is of length without measure.

Of the wildernesse wherein groweth the trees of the
Sunne and the Moone. Chap. xCix,



AD beyond this place is a great wildernesse as men that haue bene there say. In this wildernesse, as men say, are the trees of the Sunne, and of the Moone, that spake to king Alexander, and told him of his death: and men say, that those that kepe those trees and eat of the fruits of them, live foure or five hundred yere, through vertue of the fruit, and two would gladly haue gone thither, but I thinke that an hundred thousand men of armes could not passe that wildernesse for the plenty of wilde beastes, as Dragons, and serpents, that slay men when they passe that way. In this land are many Elephants, both white and blew, without number, and Unicornes, and Lyons of many colours. Many other Beastes are in the land of Prester Iohn, that were too long to tell, and much riches, and of precious Stones great plenty. I haue heard say why this Emperour is called Prester Iohn, and for those that know it not I will declare. Sometime there was an Emperour a noble Prince, and a donghtie, and he had many Christian Knights with him, and the Emperour thought he would see the service in christian Churches, and then was Churches of Christendome in Turkey, Surry, and Tartary, Hierusalem, Palestine, Araby and Alapp, and all the Land of Aegypt: And this Emperour came with a Christian Knight into a Church of Aegypt, and it was on a Saturday after Whitsunday, when the Bishop gave Orders, and he beheld the Service, and asked of the knight what folke those should be that stood before the Bishop, and the knight sayd they should be Priests: and he sayd he would no more be called King ne Emperour, but Priest, and he would haue the name of him that came first out of the Priests, and he was

The Voyages and Tribuallies

called Iohn, and so haue all the Emperours here beene called
Prestre Iohn. In this land are many Christian men, of good
faith and good lawe, and they haue priests to sing service, and
they receiue the sacrament, as men of Grace doe, and they say
not otherwise, but as the Apostles said, as Saint Peter and
Saint Thomas, and other Apostles, when they sung and sayd
Pater noster; and the words with the which the Communion
is sacred: we haue many additions of Popes that haue bene
ordained, of which men of those countries know not.

Of a great Iland and kingdome called Taprobane.

Chap. C. last



Toward the East side of Prestre Iohns Land, is an
Ile that men call Taprobane, and it is right good
and fruitfull, and there is a great King and a rich,
and he is obedient vnto Prestre Iohn, & the King
is alway made by election. In this Ile are two
winters and two Summers, and they reape corne twice in the
yere, and gardens flourish at all times in the yere. There
dwelleth good people and reasonable, and many Christian men
among them are full rich, and the water belongeth the King of
Prestre Iohn: and this Ile is not very deepe, for men may see
the ground in many places.

Of two other Iles, one is called Oriell, and the other
Argeto, where are many gold mines.

Chap. Cj.

THere are more Eastward two other Iles, the one is cal-
led Oriell, and the other Argeto: of which, all the land is
full of mines of gold and silver. In those Iles may men see
stars cleere shining, but one star that is called Canopus, and
there men see not the Spheare but in the last quarter. In
that Ile is a great hill of gold that Districers keepe, and they
part the fine gold from other that is not fine, and the Districers
are as great as hounds, so that no man dare come there for

of Sir John Mandevile, Knight.

breed of pismires that would assay them, so that men cannot dig for the gold nor get thereof, but by subtiltie: and therefore when it is very hot, the pismires bide themselves in the earth from moone to none of the day, and then men of the country take Cammels and Dromedaries, and other beasts, and goe thether, and lade them with gold, and goe fast away, or the pismires come out of the earth. And other times when it is not so hot, that the pismires bide them not, they take Mares that haue soles, and they lay upon those mares two long vessels as it were two small barrells with the mouth upwards, and they tie them thether and keepe their soles at home, and when the pismires see these vessels they leape therto, so by kinde they leane the hole nor pit open, and anon they fill those vessels with gold, and when the men thinks the vessels be full, they take the soles, carrying them as nere as they dare, and then they whiping and the mares beare them, and anon they come to their tales, and so they take the gold: so these pismires will suffer beasts to come among them, but no men.

Of the darke country and hils, and rocks of stone, nigh to Paradise. Chap. Cij.

BEYOND the Hils of the land of Prestre John, and his Lordship of Wilberness, to goe right East, men shall finde nothing but hils, great rocks and other darke land, where no man may see day or night nor hear that Country say: and this Wilberness and darke land latteth to Paradise terrestre, where Adam and Eue were set, but they were but a little while there, and that is toward the East, at the beginning of the Earth, but that is not our East that we call, where the Sun riseth, for when the Sunne riseth there, then it is midnigh in our country, by reason of the roundnesse of the Earth: for our Lord made the earth all round in the midst of the firmament. Of Paradise can I not speake properly, for I haue not bene there, but what I haue heard, I shall tell you. Men say that Paradise terrestre is the highest land of all the world, and it is so high that it touche h

The Voyages and Trauailes

were to the circle of the Moone, for it is so high that Noes
floud might not come thereto, which couered all the Earth
about.

A little of Paradise terrestre. Chap. Ciiij.



This Paradise terrestre, is inclosed all about with
a wall, and that wall is all couered with mosse, as
it seemeth, that men may see no stone nor nothing
else whereof it is, and in the highest place of Para-
dise in the middell of it is a well, that casteth out
the foure flouds that runne through diuers Lands. The first
floud is called Nilon or Ganges, and that runneth through
Inde: in that River are many precious stones, and much Li-
gnum Aloes, and granell of gold. Another is called Nilus or
Giron, and that runneth through Ethiope and Egypt. The
third is called Tigres, and that runneth through Assyria and
Armony the great. And the fourth is called Euphrates that
runneth through Armony the lesse, and Persia: and men say
that the sweet and fresh waters of the world take their spring-
ing of them. The first River is called Nilon, that is to say, ga-
thering of many Rivers together and falling into one, and
some call it Ganges, of a king that was in Inde, that men call
Gangeras, for it runneth through his land: and this river is in
some places cleane, in some places troubled, in some place hot,
in some place cold. The second river is called Nilus or Giron,
for it is ever troubled, for Giron is to say, trouble. The third
river is called Tigres, that is to say, fast running, for it run-
neth faster then any of the other, named so of a beest that men
call Tigris, for he runneth fast. The fourth river is called
Euphrates, that is to say, well bearing, for there groweth ma-
ny good things upon that river. And yet shall understand that
no man living may goe vnto that Paradise, for by land he may
not goe for wilde beastes which are in the wilderness, and for
hills and rockes, which no man may passe: Neither by those Ri-
uers may any man passe, for they come with so great course,

of Sir Iohn Mandevile, Knight.

and so great wanes that no ship may sayle against them. Many great Lordes have assayed many times to goe by those Rivers to Paradise, but they might not speede in their way, for some dyed for wearthesse of rowing, some wext blind, and some deafe with noise of the waters, so no man may passe there but through speciall grace of God. I can tell you no more of that place, which I may speake of upon mine owne sight.

How Prester Iohns land lyeth foote againe foot to England. Chap. Ciiij.



These Isles of the land of Prester Iohn, they are under the earth to us, & other Isles there are who so would pursue them, for to compass the earth, having the grace of God to hold the way, hee might come right to the same Countries that hee were come of and come from, and goe about the earth, but for that it asketh so long time, and also there are so many perils to passe, that few men assay to goe so, and yet it might be done, for men come from those Isles to other Isles, calling on the Lordship of Prester Iohn, which men call Cathay, and that country is nere 1000 dayes journey long, and more then fifty of breadth, and this Cathay is the best land that is in those countries, save Cathay, and if Merchants came thither, as commonly as they doe to Cathay, it would be better then Cathay: for it is so thicke of Cities & townes that when a man goeth out of a Citty he seeth another at each side: there is great plenty of spices and other goods: the King of this Ile is rich and mightie, and he holdeth his land of the great Caane, for that is one of the 12 Princes that the great Caane hath under him, beside his owne Land.

OF

The Voyages and Trauailes

Of the Kingdome of Ryboth.

Chap. Cvi.



From this Ile, men goe to another Kingdome, that is called Ryboth, and that is vnder the great Gaane. This is a good country & plenteous of corne, wine, and other things: men of this land haue no houses, but they dwell in tents made of trees: And the principall Cittie of the country is all black, made of black stones and white, and all the streets are paved with such stones, and in the Cittie is no man so hardy to spill blood of man ne beast, for worship of a Image that is worshipped there. In that cittie dwelleth the Pope of their Law, and they call him Lopalle: he giueth all dignities and benefices that fall to the Image: And men of religion, and men that haue Church liuings in that country, are obedient to him as men here to the King. They haue a custome in this Countrie, that when a mans father is dead, whom they will do great worship vnto, they send after all his friends, religious Priests, and many other, and they beare the body to an hill with great ioy and mirth, and when it is there, the greatest Prelate smiteth off his head, and layeth it vpon a great plate of gold or siluer, and giueth it to his son, and the son taketh it, and giueth it to other of his friends singing and saying many Orisons, and then the priests and the religious men cut the flesh off the body, in peeces, and lay Orisons, and the birds of the country come thither, for they know well the custome, and they flye about them, as the Eagles & other birds that eat flesh, and the priests cast the peeces vnto them, and they beare it away a little from thence, and then they eat it: and as the Priests were wont to sing for soules, Subuenite sancti Dei, so those priests there sing with high voyce in there language, in this manner wise: See and behold how good and gracious a man this was, that the Angels of God come for to fetch him, and beare him into Paradise. And then thinketh the sonne of this father that he is greatly worshipped when birdes haue eaten him, and when there are most plentie of birds, there is most worship

Ship. And then cometh the Son home with all his friends, and maketh them a great feast, then maketh he cleane his fethers scalpe, and giveth them drinke therein, and the flesh of his fathers head he cutteth off, and giveth it to his most special friends, some a little, and some a little, for dainty. And in remembrance of this holy man that the Birds have eaten, the Son keepeth his scalpe for a cup, and therein drinketh he all his life, in remembrance of his father.

Of a rich man that is neither King, Prince, Duke, nor Earle.
Chap. cvj.



AND from this place men goe ten daies journey through the land of the great Caane, which is a very good Ile and a great kingdome, and the King is very mighty. And in this Ile is a rich man which is neither King, Prince, Duke nor Earle, but he hath each yeare foure thousand Horses charged with Rice and Corne, and he lieth nobly and richly after the manner of the Country, for he hath fittle damels that serve him every day at his meate and bed, and doe what he will. And when he sitteth at the table they bring him meate, and at each time his messes together, & they sing in the bringing a song, and they cut his meate and put it into his mouth: and he hath very long nailes on his hands, for that is great nobilitie in that Country, and therefore they let their nailes grow as long as they may, and some let them grow so long that they come about their hands, and that is great honour, and gentry: and the gentry of a woman is to have small feet, and therefore so soone as they are borne, they binde their feet so straight that they cannot ware halfe as they should. And he hath a very faire Pallace and rich, where he dwelleth, of which the wall is two mile about, and therein is many faire gardens, and all the pavements of the hall and chambers is of gold and silver: and in the midst of one of his gardens is a little hill, whereon is a place made with towers and pinacles all of gold, and there he will sit often to take the ayre and disport, for it is made

The Voyages and Trauailes

made for nothing else. From this land men may goe to the land of the great Caane.

How all the Lands, Iles and Kingdomes before rehearsed, haue some Articles of our Faith. Chap. cvij.

AND yet shall vnderstand that all these men and folke that haue reason, that I haue spoken of, haue some articles of our faith, and though they be of diuers lawes and beliefes, yet they haue some good points of our faith, and they belien in God, as the Prophecie saith, Et metuent eum omnes fines terræ. That is to say, and all the ends of the earth shall feare him. And in another place, Omnes gentes seruient ei: That is to say, all Nations shall serue him: But they cannot speake perfectly, but as their naturall wit teacheth them, neither of the Sonne, nor of the holy Ghost, but they can well speake of the Bible, and specially of Genesis, and of the bookes of Moses. And they say that those creatures which they worship are no Gods, but they worship them for the great vertue that is in them, which may not be without the speciall grace of God: and of simulacres and Idols, they say that all men haue simulacres, wherby they meane the Papists, who haue Images of our Lady and other, but they thinke that they worship the Images of stone and of wood, and not the Saints whom they doe represent, for as the letter teacheth Clarke how they shall belien, so Images and Pictures teach lay men: they say also that the Angell of God speaketh to them in their Idols and doth miracles: and they say thus, but it is the euill Angell that doth miracles to maintaine them in their Idolatry.

How Sir Iohn Adandevile leaueth many meruailes vnwritten, and the cause wherefore. Chap. cviii.

There are many other Countries where I haue not yet bene nor sene, and therefore I cannot speake properly of them. Also in Countries where I haue bene are many meruailes

of Sir Iohn Mandeuile, Knight.

tailes that I speake not of, it were too long a tale, and therefore hold you apaid at this time with that I haue said, for I will say no more of meruailes that are there, so that other men that goe thither may finde enough for to say, that I haue not told.

THE TABLE

What time Sir Iohn Mandeuile departed out of England.

Chap. cix.



AND Iohn Mandeuile went out of my country and passed the Sea, the yere of our Lord 1332. and haue passed through many Lands, Isles and Countries, and now come to rest. I haue compiled this Booke, and writ it, the yere of our Lord 1366. thirtie two yeres after my departing from my Country. The rather for the pleasure of all such as delight to reade of the strange and wonderfull meruailes of other sovraine Countries, as also for a direction to all such as shall desire to see either all, or some of these Countries heretofore specified: and because some things herein spoken of, may seeme strange and scarcely credible, therefore I haue thought good to make knowne unto all that will see more p'ofite hereof, in the booke called Mapa Mundy, there they shall finde the most part of the same ratified and confirmed. And I pray all that shall reade this booke, and loke for no further p'ofite, to iudge fauourably thereof, since they shall in conceit see as much at home without much paines, as I did after many weary and dangerous steps passed: and I pray to God of whom all grace cometh, that he will fulfill with his grace, the readers and hearers hereof, and saue them body and soule, and bring them to his Joy that end shall last. Amen.

FINIS.

THE TABLE.

T he way toward Hierusalem	pulchre.	chap. 21
on horse, on foot, or by sea.	Of the Temple of God.	chap. 22
	chap. 1.	Pet of the Temple of God. chap. 23
Of the Islands of Grece.	chap. 2.	Of King Herod.
To come againe to Constantinople to go to the holy land.	chap. 3	Of saint Salvatores church.
Of a terrible Dragon.	chap. 4	The field of Schememache, which was bought with the xxxi penny.
Of a young man and his lemmen.	chap. 5	chap. 26
Of the manner of hunting in Cyprus.	chap. 6	Of the mount Joy.
Of the haven named Jaffe.	chap. 7	Of the castle of Berhanta.
Of the haven of Tyre.	chap. 8	Of Jericha & other things.
Of the hill Carme.	chap. 9	Of the holy place between Bethanias and the riuer Jordan, with other things.
How Sampson slew the king, and his enemies.	chap. 10	chap. 30
The way to Babilon, where the Souldan dwelleth.	chap. 11	Of Abraham and his generation.
Pet here followeth of the Souldan, and the kingdomes that he hath conquered, which he holdeth strongly by force.	chap. 12	chap. 31
For to returne from Synay to Hierusalem.	chap. 13	Of the riuer Jordane.
As men are passed the wilderness againe comming to Hierusalem.	chap. 14	Of many other miracles.
Here followeth a litle of Adam and Eve, and other things.	chap. 15	Of the Samaritanes.
Of the dry tree.	chap. 16	Of Galile.
From Ebzon to Bethlehem.	ch. 17	Of the way of Nazareth to the mount or hill of Tabor.
Of a faire Maiden that should be put to death wrongfully.	chap. 18	chap. 36
Of the cite of Jerusalem.	chap. 19	Of the sea of Galile.
Pet of the holy cite of Jerusalem.	chap. 20	Of the Table whereon Christ eat after his resurrection.
Of the Church, and of the old Se-		chap. 38
		Of strange manners and diuers.
		chap. 39
		For to turne againe on this side of Galile.
		chap. 40
		How a man may goe furthest and longest in those Countries that are here rehearsed.
		chap. 41
		Of other wayes for to goe by land vnto Hierusalem.
		chap. 42
		Pet of another way by land toward the land of Promise.
		chap. 43
		Of the faith of the Saracins, and of

THE TABLE

- Of the booke of their Law, named
Richardon. chap. 44
- Yet it treateth more of Mahomet.
chap. 45
- Of the birth of Mahomet. chap. 46
- Of the fles and diuers manners
of people, and of meruallous
beasts. chap. 47
- Of the haven of Gene, for to go by
the sea into diuers Countries.
chap. 48
- Of the Countrey of Iob, and of the
kingdome of Chalde. chap. 49
- Of the kingdome of Amazony
where dwell none but women.
chap. 50
- Of the land of Ethiope. chap. 51
- Of Inde the moze and the lesse, and
of Diamonds, and of small peo-
ple, and other things. chap. 52
- Of diuers fles and kingdomes
which are in the land of Inde.
chap. 53
- Of the kingdome of Babzon. ch. 54
- Of a great Countrey called Lamoy
where the people goe all naked.
chap. 55
- Of the countrey and Ile named Ja-
na, which is a mighty land. ch. 56
- Of the kingdome of Pathen or
Palmas, which is a goodly land.
chap. 57
- Of the kingdome of Talonach, the
king whereof hath many wiues.
chap. 58
- Of the Island called Baso, where
men are hanged so soone as they
are sicke. chap. 59
- Of the Island of Welke, wherein
dwelleth euill people. chap. 60
- Of an Island named Mecumeran,
whereas the people haue heads
like hounds. chap. 61
- Of a great Island called Dodin,
where are many men of euill con-
ditions. chap. 62
- Of the kingdome named Mauer,
the which is one of the best king-
domes of the world. chap. 63
- Of the land of Pigmen, the people
whereof are but thys spans long.
chap. 64
- Of the citie of Munk, where a great
Parke is kept. chap. 65
- Of the land named Cathay, and of
the great riches thereof. chap. 66
- Of a great Citie named Cadon,
wherewith is the great Caanes pal-
lace. chap. 67
- Wherefore the Emperour of Cathay,
is called the great Caane. chap. 68
- How the great Caane was bid by
her a tree, and so escaped his ene-
mies by meanes of a bird. ch. 69
- Of the great Caanes letters, and the
writing about his scale. chap. 70
- Of the gouernance of the countrey
of the great Caane. chap. 71
- Of the great riches of the Emperour
and of his pettigree. chap. 72
- Of the ordinance of the Lords of
the Emperour, when he rideth
from one countrey to another to
warre. chap. 73
- How the Empire of the great Caane
is parted into xij. prouinces, and
how that they doe cast insence in
the fire where the great Caane
passeth through the cities and
townes, in reuerence of the Em-
perour. chap. 74
- How the great Caane is the migh-
tiest Lord of all the world. ch. 75
- Yet of other manners of his coun-
tre. chap. 76
- How the Emperour is brought vnto
his graue when he is dead. ch. 77
- When the Emperour is dead, how
they chouse and make another.
chap. 78
- What Countries and kingdomes
lie next the land of Cathay, and
the

THE TABLE.

- Of the Islands whereof the Emperour of Persia
 sent forth his children to come from Ca-
 shan toward the G. and the sea, and
 also of the Emperour of Persia. chap. 79
- Of the Land of Armenia, which is
 a great Land, and of the Land of
 India. chap. 80
- Of the kingdom of Georgia, and
 of many marvelles. chap. 81
- Of the land of Turkey, and divers
 other countries, and of the Land
 of Mesopotamia. chap. 82
- Of divers Countries, Kingdoms,
 Isles, and other marvelles beyond
 the land of Cathay. chap. 83
- Of the land of Bactry, and of ma-
 ny Griffons and other Beasts. chap. 84
- Of the way for to go to Prester
 Johns land, which is the Empe-
 rour of Inde. chap. 85
- Of the faith and beliefe of Prester
 John, but he hath not all the full
 beliefe as we have. chap. 86
- Of another Island, which is called
 Sinople, wherein dwelleth good
 people. chap. 87
- Of two other Isles, the one is cal-
 led Bitan, wherein be little men
 that eat no meat, and in another
 Ile are the men all rough with
 feathers. chap. 88
- Of a rich man in Prester Johns land
 named Carolonapes, and of his
 garden. chap. 89
- Of a marvelous Valley that is
 beside the river Gyon. chap. 90
- Of an Island wherein dwell people
 as great as Giants of xxx. of
 of xxx. foot of length, and other
 things. chap. 91
- Of women which make great so-
 row when their children be
 borne, and great joy when they
 dye. chap. 92
- Of an Island where men wed their
 owne Daughters and kill their
 men. chap. 93
- Of another Island, wherein dwell
 good people and true. chap. 94
- How king Alexander sent his men
 thither for to win the land. ch. 95
- How the Emperour Prester John
 when he goeth to battaile, hath
 three crosses of gold borne before
 him. chap. 96
- Of the most dwelling place of Pre-
 ster John in a Citie called Suse.
 chap. 97
- Of the wilderness, wherein grow-
 eth the tree of the Sun, and the
 same. chap. 98
- Of a great Island and kingdom
 called Taprobane. chap. 99
- Of two other Isles, the one called
 Orell, the other Begete, where
 are many gold mines. chap. 100
- Of the darke country, and hills and
 rocks of stone nigh to Paradise.
 chap. 101
- A little of Paradise terrestre. ch. 102
- How Prester Johns land lyeth foor
 against foot to England. chap. 103
- Of the kingdom of Reboth. ch. 104
- Of a rich man that is neither king
 prince, Duke nor Earle. cha. 105
- How all the lands, Isles and king-
 domes before rehearsed have some
 of the articles of our faith. cha. 106
- How Sir John Mandevile leaveth ma-
 ny marvelles unwritten, and the
 cause wherefore. chap. 107
- What time Sir John Mandevile de-
 parted out of England. 108

FINIS.

